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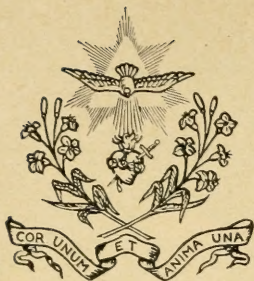


# ur Province

JANUARY 1954







# Our Province

January 1954

Vol. 23

No. 1

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U. S. A.

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## Sick List

Please pray for the speedy recovery of:

Father Francis J. Haas  
Father Joseph T. Keown  
Father Eugene Moroney

COVER: U. S. Army photo by Pvt. Neuman. See page 3.

## Spiritual Direction—6

The faults we just discussed, principally self-love, either cut off or turn us away from divine guidance.

Imagination deceives most people and so confuses them that they resume the practice of self-love. In their first fervor, most souls don't know the way to holiness and espouse and do things opposed to the will of God.

**Without direction, no folly is foreign to the soul in its first fervor.** Its imagination and enthusiasm hurl it into all kinds of serious errors.

If these souls go without direction they end up completely separated from God.

—Venerable Libermann

## In Your Charity

Please pray for the repose of the souls of:

Mother of Father Zaborowski  
Brother of Father Wrenn  
Father of Father Wersing  
Mother of Frederick Trumbull

# Always a Holy Ghoster!

ONE of the most edifying characteristics of our Fathers serving as chaplains in the armed forces of the United States is their strong attachment to the Congregation. Their correspondence is regular and devoted; their interest in our publications extends not only to the desire for personal copies of all our literature but to volunteered distribution of copies to soldiers at camps where they are stationed. Some have even had the good fortune to foster vocations to the religious and sacerdotal life. They have proved to be exemplary ambassadors not only for Christ but for the Holy Ghost Fathers in every part of the world.

We have had the story of Father Eugene Lavery's activity for the Congregation in Germany since last June but we held it pending inquiries of several armed forces newspaper sources in Europe in an effort to locate and obtain a photograph illustrative of his efforts.

Father Lavery, as chaplain of the Pirmasens Detachment in Germany and also chaplain of the detachment's Holy Name Society, appealed to the members to apply some of the funds collected through their activities, to the support of a seminarian—one of our own seminarians, of course—at St. Guido Mission Seminary, Speyer, one of the three junior seminaries operated by the Fathers of the German Province.

The presentation was made to Father Martin Kirsch, superior of the seminary on June 24 and amounted to DM 1000 (about \$200 American dollars). In the picture (see cover) left to right, are Captain Frank J. Reidelback of Richmond, Va., president of the Pirmasens Holy Name Society, Corporal Francis A. Paquette, Ashland, N. H., Father Kirsch, Father Franz Muller, director of the seminary, Sergeant Robert H. Chambers, Belle Harbor, N. Y., and Father Lavery.

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## Hymn at Christmas Lauds

"The Catholic World" for December, 1953 printed a translation of the hymn of the Nativity Lauds versified into English by Father Charles Connors and titled "Christmas Hymn".



## Missionary Union of the Clergy

ACCORDING to the general statutes of the Missionary Union of the Clergy, established by a decree of the Sacred Congregation of the Propaganda on April 14, 1937 (A.A.S. 1937, pp. 435-441):

n. 13—"Omnes sacerdos qui actu in missionibus degunt, vel valetudinis, senectutis, aut obedientiae causa eas relinquere coacti sunt omnibus privilegiis et gratiis Piae Unioni concessis gaudent."

The interpretation of this text seems to be as follows: to enjoy *automatically* the privileges and graces granted to Missionary Union of the Clergy, one must be:

- A. *A priest*: therefore scholastics who are not priests and Brothers *do not* enjoy these privileges automatically; to obtain them, scholastics and Brothers must have themselves enrolled in the Union by the diocesan or national council.
- B. *A missionary*: but only in the following two cases:
  - 1. Either actually living in a mission country:
  - a. By mission country is meant a country under the Sacred Congregation of the Propaganda. The work among the colored in the United States *does*

*not seem* to fulfill this condition.

- b. It is not, however, required that the priest be engaged in a work that is considered specifically missionary to enjoy these faculties; he may be a chaplain to Religious Sisters, a professor or the like.
- 2. Or a former missionary who has been obliged to return from the missions because of poor health, old age or because of obedience (being recalled by his Superior).

THE following *do not* have these privileges automatically:

- A. Missionaries of desire: scholastic priests who are waiting for their appointments; Fathers who have never been on the missions despite a lively desire to have gone.
- B. Fathers who have made their Apostolic Consecration but have not yet arrived at the mission—"neque actu in missionibus degunt, neque eas relinquere coacti sunt."

MANNER of joining the Missionary Union of the Clergy for those who do not become members automatically:

Those who wish to enjoy the

privileges and graces of the Missionary Union must be enrolled by either the diocesan or national council, or by the international secretariate in Rome. Statute n. 9: "Ipsa adscriptione suscipiuntur onera Piae Unionis propria, et acquiritur jus ad indulgentiae lucrandas et ad favoribus privilegiisque fruendum, quae a Sancta Sede Piae Unioni concessa sunt. Sciant tamen sodales non sufficere nomen dare Piae Unioni sed naviter et fideliter exsequenda esse ad officia quae nomen dantes susceperunt, si gratiis Piae Unioni ab Ecclesia

concessis vere frui desiderant."

**FAVORS** granted to members are two kinds:

- A. The ordinary favors: cfr. Ordo, p. xlix, I.
- B. Special favors enjoyed only by those who were enrolled before April 1, 1933. However, these special favors can still be obtained by others who make an individual request, approved by the local Ordinary. This request can be addressed directly to the Sacred Penitentiary or indirectly through the national or diocesan council. A fee is charged.

## **"Possessio"**

ONCE more the sons of the Venerable Francis Mary Paul Liberman have made an act of obeisance to the Holy See. In Rome, Saturday, November 21, Cardinal Valerio Valeri was received as Cardinal Protector of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary.

The "Possessio" or ceremony commenced with the solemn reception of his Eminence by the entire community. Escorted by the two senior fathers of the community, he was ushered to his throne in the chapel. Here Father Daniel Murphy, superior of the house, read the Papal

Brief containing the cardinal's official appointment. The Very Rev. Fr. Griffin, Superior General, followed with a brief address about the history of the congregation.

Now approached the climax of the ceremony—the act of obeisance. The community, led by the Very Rev. Fr. Griffin and his Excellency, Archbishop Le Febvre, C.S.Sp., (Apostolic Delegate to French West Africa) knelt and kissed the Cardinal's ring.

Solemn Benediction, with the cardinal as celebrant, terminated the ceremony.

—*Francis Chiaramonte*



# Brothers Arrive in Africa

by Brother Martin Fowler

WE arrived at Mombasa, Kenya, two weeks ago tomorrow (Monday, October 26). Father Murphy had cabled from Aden, announcing the probable date of our arrival in East Africa. Fathers Brennan, Woehrel and Casey were waiting for us at the dock. This greatly simplified everything for us with the customs.

Mombasa is a thriving seaport with a cosmopolitan population of Europeans, Indians, Africans, etc., and we remained there several days. The Fathers from Kilimanjaro commented on the heat, which was nothing compared to the midsummer heat of many of our northern cities in the U. S. For those of our group who had never been to the tropics before, everything in Mombasa was a great novelty and full of interest.

WEDNESDAY morning, October 28, we were at last on our way to Moshi. With a truck and a station wagon at our disposal we were able to take most of our baggage along with us. The few remaining pieces we shipped inland by rail.

The highway to Moshi is hard-surfaced for about ten

miles inland. From then on it becomes a very rough dirt road, which Father Brennan said is kept in usable condition the year round. After leaving the well-watered, low-lying coastal belt, the country becomes increasingly dry and sparsely populated. This part of Kenya resembles southwestern Texas, with its rank, semi-desert vegetation. Before reaching Voi, where we stopped for lunch, we saw two giraffes and a large number of antelope, including the tiny dik-dik.

Soon after leaving Voi, we came within sight of Kilimanjaro, which was not very impressive because the upper parts of the mountain were enshrouded with clouds. After four in the afternoon we crossed into Tanganyika. The road improved as we approach Moshi. We stopped only briefly at Moshi to take Father Feeley and Brother Francis to Kibosho where they are now stationed.

During our drive from Moshi to Kibosho, we had our first views of Kilimanjaro in its true magnificence. In the early morning and during the evening the entire mountain can be seen in all its snow-capped glory, but

during the day heavy layers of clouds hide it from view.

[ SPENT my first night on Kilimanjaro at Kilema Chini, where Father Watkins, our principal superior, had given us our official appointments. I was appointed to Kilema, where I went the next day.

Kilema is one of the most beautiful spots I have ever seen. It is our longest established mission on Kilimanjaro, at an altitude of about 4500 feet above sea level. Our Lady of Lourdes is the Cathedral Church of the Moshi Diocese and Kilema is Bishop Byrne's residence. Kilema serves about 11,000 Catholics of the Wachagga tribe. Our community consists of Bishop Byrne, Father Brennan, superior, Father Morgenroth, Father Crocenzi, Father Bernard Martin, African secular priest, and myself.

My first duty, after the ordinary religious duties, is to study and learn Swahili. I am also the community regulator and am learning the coffee plantation business. I am so delighted with this place that I hardly miss the conveniences and comforts taken for granted in the U. S. A small community has many advantages over a larger one. And the fact everyone here is thousands of miles from home means that all our

## Father Hayden Dies

Father Martin J. Hayden died in Philadelphia on January 8 of a heart attack. He had been at St. Peter Claver's Church and funeral services were held there January 12.

Interment was in the community cemetery at Holy Ghost Missionary College, Cornwells Heights, Pa., on the same day. R. I. P.

thoughts and efforts are concentrated on interests of the missions.

We have a European Sisters' convent and an African Sisters' convent. We also have a hospital and dispensary and an orphanage; elementary and middle schools and a training school for women teachers. So, there is plenty of activity around here.

THE religious devotion of the Catholic Wachagga impressed me greatly. At the Sunday Masses, it takes three Fathers fifteen minutes to distribute Holy Communion. And on week days, the parochial Mass is always well attended. With the help of God's grace we are bound to be happy here.

Coffee is an important source of income for the Kilema mis-

sion. It is also the principal commercial crop produced on Kilimanjaro. Coffee was first introduced to Kilimanjaro by the Catholic Mission of Kilema about fifty years ago. The coffee industry has made the Wachagga, the tribe inhabiting the slopes of Kilimanjaro, one of the most prosperous tribes in East Africa. So it can be a real asset to the missions to have an American Brother learn this business.

We received the news of Brother Novatus' death. His good example was an inspiration to everyone who came in

contact with him. In all our missions on Kilimanjaro prayers and Masses are being said for the repose of his soul.

In closing, I must not fail to mention that Brother Francis and I were given a fine reception by the Kilema school children. They sang songs and made speeches in English and Swahili and some of the youngsters put on a little play for us. Bishop Byrne and Father Brennan were there, too. Please remember us in your prayers and you can be sure that we remember all our American confreres every day.

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## **Immaculate Conception Votive Mass**

*Vatican City*—A Votive Mass of the Immaculate Conception may be celebrated in all churches and oratories on most Saturdays of the Marian Year.

Pius XII, through a decree of the Sacred Congregation of Rites, enlarged the general Votive Mass privilege, which permits Votive Masses only on feasts below double rank.

It was stressed that the permission is not a blanket one for all priests, but that only one such Mass is allowed on the specified Saturdays in each church.

The Votive Mass of the Immaculate Conception is allowed on all Saturdays of the Marian

Year with the following exceptions:

When the Saturday falls on (1) a feast that is a double of the first or second class; (2) a privileged feria (weekday); a vigil or octave of the first or second class, such as the Christmas octave; and (4) the feast day, vigil, or octave of a feast of the Blessed Virgin, when the Mass already honors Mary.

*The Pope granted the privilege "that the devotion of the Christian people toward the Virgin Mother Mary may every day grow more intense, and that not only private but public devotion may be shown to the Most Sweet Mother."*

# Father William J. Holt

## 1904 - 1953

WE often remember a departed friend for a single characteristic quality. One brings to mind the idea of a great talent, another some attractive personal trait. We say of a person, in summary fashion, that "he was extremely clever," or "he was the soul of kindness."

When we recall Father William Holt we recall his talent as a teacher and administrator but we remember him especially for his steadfastness and perseverance. Even his gait, we can see now, was sure, with his head and shoulders a little forward, to give the impression both of pushing and of pulling. He was firm in his opinions, his purpose and his goal. And to make it look easy he disarmed us with the ever-present flash of his big smile.

And that seems exactly how he went through life. He was here in the chapel for meditation in the early hours no matter how strenuous the previous day. He doggedly held on to the practice of daily and week-end ministry to the day he died. He was on time for his classes and always had them well prepared.



Deer

**Father Holt**

Father Holt followed the fortunes of his pupils into the homes of their mature years and was spiritual father to countless numbers. "He was our 'pappy'", said a young priest as his voice broke and the tears flowed down his



cheeks unashamed. It was both heart-breaking and inspiring to see grown men break down in grief at Father Holt's funeral.

Here was a man who had been a firm rock for many souls and he was gone suddenly in his prime. The laity and the secular clergy miss him for his strength. The province will miss the example of his regularity, his firm and fearless convictions, his untiring devotion to duty and the open joy he brought to all his tasks and to all his relationships.

WILLIAM J. HOLT was born in Philadelphia, Pa., on August 12, 1904 and made his primary studies at St. Edward's parochial school in that city. He entered Cornwells in 1918, was professed at Ridgefield, Conn., on August 15, 1924, spent two years (1926-28) prefecting at Duquesne University Preparatory School in Pittsburgh, Pa., received tonsure and minor orders at Ferndale in 1929, and made his final vows at Ferndale on August 15, 1930.

Ordained subdeacon at Ferndale on September 3, 1930, he received the diaconate on the following day and on September 6, was ordained to the priesthood. He made his Apostolic Consecration at Ferndale on June 21, 1931.

In the same year Father Holt

returned to Duquesne University Prep for his first appointment and taught Latin, French and chemistry there until 1935 when he was appointed director and instructor at Holy Ghost Missionary College in Cornwells Heights, Pa., posts he held until 1939. In that year he was re-appointed to Duquesne as principal of the Prep School and when the school closed in 1941, moved up to the University as instructor in philosophy and psychology.

EXCEPT for a year devoted to graduate studies in psychology at New York University, Father Holt's remaining years were spent at Duquesne University. He became the watch dog for orthodoxy in the fields of mental hygiene, psychology and educational philosophy in the Pittsburgh district. He lectured not only at the University but at nursing schools, convents and at the Institute for Adult Education of the diocese of Pittsburgh. Many hundreds of Sisters, teachers and nurses attended his classes. His sudden death cut off a large measure of tutorial influence the University holds over these groups.

As director of student welfare at the University, Father Holt's smiling firmness steadied the erratic course of student enthusiasms and his own ath-

etic prowess earned their admiration and respect. He could walk, bowl, swim, play tennis, golf and hit a baseball with the best.

Although death came suddenly to Father Holt, it cannot be said that the community at Duquesne was entirely unprepared for it, staggering as the blow proved to be. For several years, he had joked about the diet prescribed by his physician for high blood-pressure and his confreres were given a wholesome and sobering education in the advantages of a sanka-salt-less-low caloric diet for men over forty.

Father Holt had responded to his physician's regime until the summer of 1953 when his color began to heighten again and that dogged gait seemed to become more labored and determined. What deceived everyone was his unabated pursuit of all his teaching and ministry duties.

ON the day the blow finally fell, August 30, he had celebrated two Sunday parochial masses, attended the dedication of a grotto of Our Lady and was preparing to return to the University after a short swim.

His suffering was intense but blessedly brief. He had fallen forward without warning from a sitting position on the tailboard of a pick-up truck and

## **DAILY WORKER Raps D. U., Father Schlicht**

When the Communist press smears you, you've got in a telling shot against Communism.

The New York DAILY WORKER printed such a smear in its November 30, 1953 issue, accusing Duquesne University in its "Cast Against Communism" TV program over WDTV of having the support of "Mellon \$\$\$" and of "contributing to hysteria and fear" and several other charges.

Duquesne University and Father Schlicht, specifically named in the article, feel that the accusations point unmistakably to the effectiveness of the program and will act as a spur rather than a break to their program of exposing the traitorous purposes of world Communism.

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when assisted asked for "ten grains of aspirin" because of the acute pain in his head.

Urged by a confrere to make his confession, he at first belittled the urgency and protested that he had made his weekly confession only several days previously while on a private retreat with a secular priest who had been a former student of his. Knowledge of this retreat proved to be a source of great consolation and edification to his confreres who knew he had also attended the annual retreat in June.

Having received the last sacraments peacefully, Father Holt remained conscious for about ten minutes and then lapsed into a coma from which he

never emerged. He died at Mercy Hospital in Pittsburgh late the following afternoon from what his physician described as "massive cerebral hemorrhage".

On September 3, with Bishop John F. Dearden of Pittsburgh presiding, a Solemn High Mass of Requiem was celebrated in

the University Chapel. A second funeral service was held at the church of Our Lady of the Blessed Sacrament on September 5 with Father McGlynn, Provincial, celebrating the Solemn High Requiem Mass. Interment was in the community cemetery at Cornwells Heights, Pa. R. I. P.

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## *"Star of Jacob"*

### REVIEWS

"Mrs. Homan's semi-fictionalized biography is a dramatic and gripping story of a very humble and sickly Jew who achieved great things for God and whose star continues to lead increasing numbers to the feet of God."—John J. O'Connor, Ph.D., in the *A. P. I. Bulletin*, January 1954.

"It would have been better if Mrs. Homan had not been 'overwhelmed', as she herself says in the Foreword, by the 'inadequacies of a pen unworthy of' the subject. But it's better to have this work than not to have it, since we have no other such well-written and easy to read account of the Venerable Libermann . . . the book should be put out in a cheap edition so that it could be purchased by those who simply

cannot afford the present price. It would enable a great deal more people to get to know Venerable Libermann. At the present price the circulation will be very restricted and that's a pity, because the story of Libermann is so well told and could have a much wider reading public at a lower price."

—Charles Rich, convert from Judaism.

"Friends and admirers of the Holy Ghost Fathers will find this book an excellent means of getting better acquainted with their holy Founder. Some of us will wish, however, that Miss Homan had not seen fit to put conversations into the mouths of her characters. Likely and well-chosen though these conversations are, they are not to the taste of those of us who



refer our biographies 'straight'.  
—*Mission Digest*, Dec. 1953.

"It took me a week to read  
(*The Star of Jacob*) prayer-  
fully from cover to cover and  
barely have I read a (future)  
saint's biography that is packed  
with so many human interest  
incidents as this one about the  
venerable Liberman. So when  
I finished it, Ruth took over  
and completed her reading in  
two days. She just could not  
leave this book alone and found  
it most enjoyable. Yes, as the  
Holy Father at that time said  
about him, "Questo sara un  
santo' ".—*Anon.*

### Book Prices

1. Retail price:  
**\$3.75 (2 for \$7)**  
**plus postage.**
2. for religious  
(men and women):  
**\$3, plus postage.**
3. For our own houses  
and Fathers:  
**\$2.35, plus postage.**

Address orders to:

**Provincial Procurator  
Holy Ghost Fathers  
1615 Manchester Lane,  
N. W.,  
Washington 11, D. C.**

## News Roundup

● **CORNWELLS.** In a scholas-  
tic's six years' in Cornwells, the  
bell rings approximately 34,020  
times, says the December 6  
issue of *The Flame*. At 270  
days per year, that's 21 times  
a day! . . . College won the  
Professors Football Trophy by  
edging out the High School on  
November 2, 11-0 . . . The Mis-  
sion Unit donated \$25 to Father  
*Louis F. Dolan*, in Moshi . . .  
Marian Year opened with Sol-  
emn High Mass, Father *Collins*  
as celebrant . . . The High  
School students presented the  
one-act play *The Devil* and  
*Daniel Webster* at the annual  
Christmas entertainment. Visit-

ors: Bishop *Joseph B. Whelan*,  
of Owerri, West Africa, *Father*  
*Provincial, Fathers Robert*  
*Graves* (who talked to us about  
Puerto Rico), *Guthrie, Holmes,*  
*Jones, McNamara, Philben,*  
*Stocker, Wright* and the many  
Fathers here for the burials of  
Fathers Hogan and Brooks.

● **DETROIT.** *St. Mary's.* More  
than 1600 persons—twice its ca-  
pacity—jammed old St. Mary's  
church on the night of Decem-  
ber 8 at the solemn Mass for-  
mally opening the Marian Year  
in the archdiocese of Detroit . . .  
St. Mary's, founded 120 years  
ago, was the first Detroit church

to be dedicated to the Blessed Mother and the Immaculate Conception. It was designated early in December by Cardinal Mooney as the "official" church for the opening of the year dedicated to the Mother of God . . . Auxiliary Bishop Allen J. Babcock presided at the Mass, offered by Father *Henry Thieffels*, pastor, assisted by Father Lawrence Dorr and Father J. P. Eppenbrock with Father *Ernest Kemp* as master of ceremonies. Father John F. Finnegan preached the sermon . . . More

death of Father Cornelius Hogan . . . About 45 priests from five dioceses attended *Bishop Byrne's* Golden Jubilee celebration. Archbishop McCarthy of Nairobi gave the sermon in Swahili. Father *George Crocenzi* read a message of congratulation from Pope Pius XII in Latin, English and Swahili. Native Brothers sang a polyphonic mass and an estimated 3500 persons were in attendance. Among them were many Europeans: the Provincial Commissioner, the District Commis-

### Mission Specialists

The Second Annual Fordham University Conference of Mission Specialists will be held January 23-25. A paper titled "The Mission Seminary and Local Leadership" will be delivered by Rev. Anthony Coolen, W.F., and Father Charles Conners, professor of moral theology at Ferndale, will serve on the panel commenting on this paper.

than thirty priests were present in the sanctuary.

● ALEXANDRIA. Father *Leo Kettl*, president of the N. C. M. E. A., attended the Third Annual Teachers' Institute of the diocese of Alexandria on November 12-13. He directed the choir at the Solemn Mass opening the Institute, was chairman of the General Meeting on November 13 and leader in the meeting which discussed "Surveying the Diocesan Music Program."

● MOSHI. Father *Bonifazi* picked up by means of his short-wave radio, a Philadelphia broadcast reporting the

sioner, the Director of Education, doctors and friends. The head chief of the Wachagga tribe and all his district chiefs were present. Nearly 100 persons attended the dinner which followed the Mass . . . *Bishop Byrne* has begun a two-months' visitation of all the missions and will celebrate a Pontifical High Mass in each as part of his jubilee observance.

● FERNDAL. Early in November a large group of Scholastics went to the Red Cross Bloodmobile in Norwalk to donate blood for Father Robert Brooks . . . Father *Joseph Kilasara* made his Apostolic

Consecration and departed for Rome where he will do graduate studies in Canon Law. Although his stay with us was brief, we were able to learn much about the natives of Moshi from him. May his years in the Congregation be many and happy! . . . The auditorium was the scene of another of those Saturday morning disputations. This time one of our Second year Philosophers defended the thesis: "Any Philosophy which Holds Innate



Florence

### Old Calvary Group

Ideas is False." . . . The crucifix in the Calvary Group at the cemetery was replaced by a new stone crucifix. To Father *Thiefels* goes our sincere thanks for making this possible.

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**BACK COVER:** At the Brothers' annual retreat, New Canaan, in December, 1953. Photo by Brother Baldomir.

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Florence

### New Calvary Group







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FEBRUARY 1954

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### Sick List

Please pray for the speedy recovery of:

Father Francis J. Haas  
Father Joseph T. Keown  
Father Eugene Moroney

COVER: Father General transmitting a copy of the Rules and Constitutions to new Cardinal Protector, November 21, 1953.

### Spiritual Direction—7

After the soul has made some progress and has achieved a certain state of prayer, it must not dispense with its director because it still does not understand its condition and gravitates towards trifles. Although it goes ahead, the very pace of its progress runs the risk of dangerous self-complacency.

When it has begun to establish itself firmly, the soul still needs direction to progress with confidence, to avoid pride in its own lights, to keep from relapsing in ordinary things, to avoid self-deception in extraordinary things, and to withstand temptations.

Special souls need even more guidance and should never take pride in their own lights. If they have no fear or self-distrust, they will walk alone. They will seldom find God willing to guide them without the aid of a director.

—Venerable Libermann



# Examen Neomissionariorum

"**SUPERIOR** Provincialis, incipiente anno religioso, neomissionariis denuntiabit obligationem subeundi examinis simulque ad illud se accurate prae-parandi. Examen scripto conficietur (Const. 254). Uniquique examinandorum tres aptate questiones proponentur, scilicet una ad theologiam dogmaticam pertinentem, una de re morali, suffici poterit alia de re canonica vel liturgica."

In order that all the Fathers may have before them some program for a review of theology during the coming year, there is submitted below the "Conspectus Disciplinarum pro anno 1954," as indicated in the five-year series prepared by the General Prefect of Studies for the Congregation.

*Theologia Dogmatica*—De gratia; de Sacramentis in genere; de Baptismo et Confirmatione.

*Theologia Moralis*—De Sacramentis in genere; de Baptismo, Confirmatione, Eucharistia, Paenitentia.

*Scriptura Sacra*—Scripta Joannis et Epistolae catholicae.

## Appointments

Father Joseph B. Hackett, assistant, St. Mary's, Sharpsburg.  
Father John J. Gallagher, assistant, St. Mark's, New York.  
Father Francis L. Mullin, pastor, Our Lady of the Valley, Hemet, Cal.  
Father Roy A. Burkhardt, assistant, Our Lady of the Valley, Hemet, Cal.  
Father Francis M. Philben, assistant Mission Procurator.  
Brother Dominic Reardon, Duquesne University.  
Brother Joseph Rose, Ann Arbor, Michigan.

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*Jus Canonicum*—Liber tertius: de Rebus.

*Liturgia* — *Missale*: Rub. gen. VIII-XIX; Add. VI-IX. *Breviarium*: Rub. gen. XIII-XVII. *Rituale*: Tit. VII.

ACCORDING to the regulations of the Mother House and the instructions of Very Reverend Father Provincial, the annual examinations for Fathers who made their apostolic consecration less than five years ago went into the mails on January 15.

## The Pope and the Missions

On the occasion of Mission Sunday of last October 18, the Sovereign Pontiff expressed again his paternal solicitude in behalf of the Bishops, priests, all the messengers of the Gospel and their co-laborers. His Holiness warned against the dangers of the present day, the open or hidden propaganda of godless Communism, and also the new aspirations and the demands, at times impatient, of young people.



# ***Avis du Mois***

## **The Marian Year**

**W**E who are placed under the special tutelage of the Immaculate Heart of Mary considerate it a joyful privilege to play our part in the celebration of the Marian Year which will shower special blessings on our souls.

Our first duty will consist in a careful study of the encyclical "Fulgens Corona" that will enable us to penetrate more deeply into the thought of our Holy Father and find therein abundant matter for meditation.

We reprint in the present issue of the Bulletin the letter of the Sacred Congregation of Religious addressed to the Superiors General of Orders and Congregations. Read it with attention and observe its prescriptions.

**I**N our sermons and conferences we should not content ourselves with the description of Mary's privileges. We should also put in full light the sublime heights of sanctity which she attained through fidelity to the daily task, a task which she animated by an ever-growing love of God.

In our personal conduct let us make our own the virtues that adorned the soul of the

Blessed Mother. In particular, we should meditate on her humility, her perfect obedience to the Divine Will, her purity of soul, and her uninterrupted union with God. It is in the practice of these virtues of our Mother that true devotion to Mary is to be found.

**I**N conformity with the wishes of the Sacred Congregation of Religious, we shall recite the Rosary and the Marian Prayer composed by the Holy Father, on all Saturdays and the eighth day of each month. This exercise could be made to precede the visit to the Blessed Sacrament.

To the intentions of the Holy Father we shall add the following: the early beatification and canonization of our Venerable Father, the renewal of our religious spirit, and an abundance of solid vocations for our Congregation.

My dear confreres, I pray daily for you and place you in a special manner under the maternal guidance of Mary Immaculate.

**Francis Griffin, C.S.Sp.  
Superior General**

# Marian Year For Religious

Letter and Circular of His Eminence Cardinal Valerio Valeri,  
Prefect of the Sacred Congregation of Religious to the Major  
Superiors of Orders and Congregations on the occasion of  
the Marian Year.

Rome, November 17, 1953

S. C. of Religious

Very Reverend Father General:

You know that the Holy Father, in his encyclical "Fulgens Corona" of September 8, 1953, proclaimed the Marian Year which is to be celebrated in the entire Catholic world.

His Holiness appointed a Committee which was charged with the organization of celebrations in honor of Mary. It was also asked to make useful suggestions and give encouragement to all dioceses, particularly to that of Rome. This Committee has already contacted the various Orders and Congregations.

In particular it has asked the major superiors of the same to coordinate their plans and celebrations in honor of Our Lady with those that will be undertaken by the Bishops in conformity with the encyclical "Fulgens Corona." We should avoid an overlapping in these matters for this might impair the success of the celebrations.

I thank you in advance for

your cooperation towards that end and remain,

*Devotedly yours in Our Lord,*  
*Valerio Valeri, Cardinal Prefect*  
A. Larraona, secretary.

Rome, November 18, 1953

S. C. of Religious

Very Reverend Father General:

Following the Circular Letter relative to the Marian Year, which was addressed to you on November 17, the Sacred Congregation feels certain that the religious of your Order have meditated with devout and filial attention on the encyclical "Fulgens Corona" of September 18, 1953, by which our Holy Father proclaimed the Marian Year. They must have noticed how much the Holy Father insisted upon *prayer in common* and *penance for all*, because it was necessary "to invoke a superhuman power, which should enlighten human minds with a heavenly light, really touch souls, renewing and reforming them by divine grace." (Encyclical "Fulgens Corona").

Your religious are consecrated to the Lord and the service of the Church. More than others they have shared the anguish of the Holy Father when he recalled the numerous miseries both moral and material, the countless persecutions and sufferings. The words of Christ's Vicar must have increased their desire of conforming more faithfully to the requirements of their vocation, especially during this year which celebrates "the mystery of the Most Holy Virgin, whose conception was immaculate and kept free from all original stain." Finally, they know well that "no one can accomplish anything for the common good as it should be done if he himself is not a shining example of virtue for others."

Desiring to gather as it were in one bouquet of unified charity all the prayers, works and vows which the peaceful army composed of those who are specially dedicated to the pursuit of perfection desire to send up to heaven during this Marian Year, the Committee has suggested and the Sacred Congregation of Religious proposes to the religious Institutes that are dependent on it the following suggestions which it considers to be suitable to all:

## **A—For those who belong to the States of Perfection.**

1. They should deepen their knowledge of the dogmas that concern the Blessed Virgin, especially that of the Immaculate Conception, by means of meditation, study and reading.

For that dogma is a special and powerful reminder for us, showing how important it is to place a life of purification at the base of a life which aims at firm and certain progress in the way of perfection. It also points out that every apostolate should be protected, strengthened and transformed through perfect purity.

Let superiors ask priests who are fervent and well-versed in Mariology to give devout and learned conferences to their subjects.

2. *Practices and Works.*
  - a) We suggest that the 8th day of each month be consecrated by special devotions in honor of Our Lady. The Superiors will determine the form these will take (meditations, conferences, Benedictions, etc.). Let them not forget to distribute

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**Gift for Our Lady this year: one vocation from each confrere.**

as soon as possible the Holy Father's Prayer for the Marian Year.

b) Every Saturday, let the Superiors and their subjects unite in prayer to Mary and, in a spirit of penance, let them pray for those who are persecuted for their faith, thinking particularly of the religious of both sexes who are suffering such trials. They will also pray that the sacred rights of the Church might be respected everywhere, and also for the conversion of the persecutors.

c) The Marian Year ought to stress the truth that the religious apostolate must be animated by a most disinterested generosity. Let no selfishness of any shape or form be allowed to clip the wings of apostolic fervor. May nothing prevent your magnanimous cooperation with the works and the apostolate of the dioceses in which you labor. Frequent meetings of major superiors and the Bishops should make it easier to attain the necessary understanding.

They should not neglect to come to the assistance of, and serve with fraternal charity, and even gratuitously, monasteries and convents of women who ask for our services, in particular those that are of a spiritual nature, such as retreats, sermons, confessions.

c) During the Marian Year, every Institute, every Province, and, if possible, every house of an Institute, should endeavor to begin some social work that is related to spirit of the Institute. Such are: free clinics, dispensaries, beds; free schools or scholarships, visits to the quarters of the poor, free catechisms, social services, etc.

**B—For students and all who are in some way connected with religious (according to the dictates of common sense).**

1. Reveal to them and deepen their knowledge of the privileges and mysteries of Mary, particularly that of the Immaculate Conception. Have them participate in certain things regarding the Madonna (competitions, essays,

paintings, decorations, posters, reunions with singing, plays that picture the life of Mary, lectures explaining a book on the Blessed Virgin, etc.)

2. Promote efficiently the practice of the family Rosary, the recitation of the Angelus and the personal consecration to the Immaculate Heart of Mary.
3. Promote the foundation by students themselves, boys, girls, alumni, alumnae and in general, by all who are in some way under the influence of the Institute or the house, of some social work that is within their means, or at least urge them to support the works founded by the Institute.

Recommend also works

for the poor, for churches, for the religious instruction of the poor, etc. I feel certain that you will appreciate the importance of these suggestions of the Sacred Congregation of Religious and do your best to make them known as soon as possible to your subjects.

At the end of the Marian Year (December 8, 1954) you will not fail to send us a brief report on what was done by your Institute in accordance with the suggestions made above. It will be my privilege to present these reports to the Holy Father. I know that he will find in them a great source of consolation.

*Devotedly yours in Christ,*  
*Cardinal Valerio Valeri*

P. Arcadio Larraona, secretary

## STAR OF JACOB

Letter to author: "You have accomplished a magnificent job on Francis Libermann . . . this is your finest achievement . . . a better achievement than the other books being currently written about persons of the past century . . . you have made it live and throb emotionally. You have drawn out from it the imaginative, the pathos, the saintliness . . . you have utilized the authentic material to the fullest extent and

interpreted the material so as to bring about a re-incarnation of Francis Libermann. *Francis X. Talbot, S.J.*

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"I started to read *Star of Jacob* when all the Christmas guests had gone and all the children were asleep; I meant to read only a few pages, but I stayed up till I had finished the book." *Paula Ogren, Lynwood, Cal.*



# Brother Novatus Ebbers

## 1870-1953

WHEN a foreigner lives in a country for nearly fifty years, it is usually for one of two reasons: he likes it or he has to live there. If he likes it, he becomes a citizen; if he lives here out of necessity, he does not.

Rarely, a foreigner comes under neither classification. He has so totally given his allegiance to something else that he has nothing left to dispense. Such a man was Brother Novatus Ebbers.

On Brother's alien registration card of February 24, 1942, he wrote in the space to be filled after "citizen or subject of . . . ." the word "none." Those of us who knew him, accept this fact readily. Brother's allegiance belonged to God and the Congregation and there was just nothing left over. He saw no need for belonging to anybody else.

HENRY Frederic Ebbers was born on June 22, 1870 at Welsburg, Westphalia, in Germany. We have no record of his early education until 1884 when we learn that he became a tailor's apprentice at Sabzotten, Westphalia, and in the



Brother Novatus Ebbers

same town became a tailor's worker in 1877, moved to Padernborn in 1888 and worked at the same occupation until 1891.

Your writer regrets that he has forgotten the amusing tale Brother told him many years ago about his first days in Paris where he went to enter the Congregation. He no doubt told the story to many who do remember, ergo, *sufficit*.

Brother entered the postulancy at Chevilly on February 26, 1891, made his first vows on September 8, 1893, and remained there until October 31, 1894, when he was transferred to Mesnieres. In the last days of 1903, he was assigned to the American Province.

He arrived in Cornwells Heights, Pa., on January 28, 1904 and became the community tailor, a charge he had brought over from his secular life and which he held all the days of his 62 dedicated years in the Congregation. Only two more changes figured in his life, his appointment to the Ferndale community in 1912 and to the novitiate in Ridgefield in 1936.

PATCHING pants was far from the limit of Brother Novatus' service to the Congregation. He made two other major contributions that will immortalize him in the annals of the American Province and in the hearts of all with whom he came in contact: his historical writings and his religious regularity.

Brother Novatus, known to generations of scholastics as "Brother Statistics" for the many statistical studies he kept and supplied for the Provincial publications, established a record of published articles and biographies that far outstrips

the production of any living member of the Province. From a chance list Brother himself wrote on a single sheet of paper in his careful handwriting, in this formidable roll call: *Bulletin General* and *Mensuel* (1 biography, an article on the Cornwells community of 1912); *Holy Ghost Almanac* (3 biographies); *Our Province* (7 biographies — not duplicating the *Bulletin* biographies); articles and histories of the Congregation in the German *Echo*, *The Saviour's Call*, *The Patron's Messenger*, *The Paraclete*, the *Duquesne Monthly*, and regular contributions over many years of biographies, histories and articles to the German language *Nordamerika*. Besides these there are several long articles on the history of the African missions still in manuscript form.

Equally well-read in German, French and English, Brother Novatus put ability to use in his many articles. How carefully he worked is evidenced in the many manuscripts found among his effects when he died. The hand-writing is neat and everywhere legible and the frequent references to sources of material reveals a methodology not explained by his known formal education. He was a highly competent and skilled craftsman.



THE Congregation was Brother Novatus' home country and he loved it and wrote about it as another does about his native land. Nearly every piece of writing that came from his hand was about its history, its founders, its members and its missions. He wanted to talk about the Congregation with everybody at all times. He was strangely quiet and puzzled when you tried to talk about anything else with him.

One of the things that charmed this writer about Brother Novatus was his happy *rapproch* with all with whom he spoke. He gave you his shy, smile and punctuated his conversation with a boyish giggle. He made you feel at ease with him because he never attempted to lead the conversation; he led you to believe that you could get anything from him for the asking because there was seldom a service he could not do for you. His humility deceived you because it sprang from a universal love. He was good; he was kind; he was industrious. He *lived* for God, for the Congregation and for his confreres.

What better thing can you say about the example of 62 years of unswerving regularity in the practices of religious life except that many years of Fathers, Brothers, scholastics, novices and postulants are certainly the bigger for it? Without going into the invidious field of comparisons, it certainly can be written of Brother Novatus that he measured up eminently to the highest traditions of devoted service and religious edification that have been the trademark of the Holy Ghost Brother all through the history of the Congregation.

In October 1953, Brother Novatus died of a heart attack at the novitiate in Ridgefield. He had been in failing health and had just recently returned from a stay in the hospital. Father Joseph Behr, assistant novice master, had administered all the last Sacraments and the entire community was reciting the prayers for the dying as Brother Novatus passed away.

The funeral was conducted at Ridgefield and interment was at Ferndale on October 30. R. I. P.

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### In Your Charity

Please pray for the repose of the soul of the father of  
Father Albert J. Bullion.



Bishop Byrne giving the Apostolic Blessing at his  
Golden Jubilee Mass

## News Roundup

● MOSHI. On December 8, at Kilema, His Excellency *Bishop Byrne* celebrated the fiftieth anniversary of his ordination to the priesthood, and sang a

Pontifical High Mass assisted by Father *Prueher*, deacon, Father *Alphonse*, the first African of Kilimanjaro to be ordained a priest, subdeacon, and

father *Watkins*, assistant-priest. The ceremonies were held on the football field and were attended by 8000 Wachaggas and numerous Europeans and Asians . . . His Excellency Bishop McCarthy, who presided at the celebration, read an autograph letter of the Holy Father to the revered jubilarian and preached the sermon honoring the occasion . . . At the dinner attended by 149 guests, Father Watkins read the letter of con-

gratulations of our Very Reverend Father General who is himself a former missionary of Kilimanjaro. Toasts were expressed afterwards by Mr. M. F. Cadiz, the Provincial Commissioner, His Excellency Bishop Winters of Mbulu, Bishop Arthur of Tanga and the other representatives of the hierarchy of Tanganyika. Finally, Bishop Byrne thanked all who had contributed to this occasion and stressed the necessity

### **Father Lavery Promoted**

On December 14, 1953, Father Eugene Lavery was promoted to the rank of Major. In the picture, Major General Reber, left, and Lt. Col. Reagan, right, assist in the changing of Father Lavery's insignia. Role of Santa Claus in the promotion was not disclosed. Ceremony occurred at Pirmasens, Germany.



of stimulating the development of a solid Christian education which is the only efficacious weapon in a war against selfishness . . . It is well to point out at this time that the diocese of Moshi (formerly the Apostolic Vicariate of Kilimanjaro) has at present 20 priests, 14 Brothers, 100 religious Sisters, 124 senior and junior seminarians, 20 postulant and novice Brothers, 90 postulants and novices for the Sisters of Our Lady of Kilimanjaro, all drawn from the native population. There are 20,000 children in the mission schools and 90,000 Catholics. Surely this is a rich harvest which is, in great part, the fruit of twenty years of episcopal work of the revered jubiliarian.

● ANN ARBOR. Fifty-eight boys returned after Christmas. One boy has left us to enter the postulancy for the Brotherhood in Ridgefield . . . The Fathers installed the new lockers in the new addition during the holidays. Members of the faculty also made six new book-stalls and four tables for the student library . . . The Fathers' library in the faculty house has been completed . . . Benefactors have provided television sets for the Brothers' house and for the boys' recreation center . . . The DeKoning Construction Co., our building contractors, sent a

crew into our natural swamp during the holidays and dug out a section 4 feet deep, 150 feet long and 75 feet wide, as a skating-pond present for the boys. It is already in use for hockey and skating . . . Father Garstkiewicz has his basketball teams started on a schedule of games with outside competition . . . Brother Joseph arrived on January 15 as a welcome new member of our growing community.

● FERNDALE. (Held-over copy) This year's first issue of the Scholastics' publication *Spiritus* made its appearance in a new format . . . On Thanksgiving Day we had a Solemn High Mass of Thanksgiving. That morning the Annual East-West football game was played. Final score: East 32, West 0. Incidentally, Philadelphia was the dividing line. (That is small consolation to the defeated "Westerners.") . . . Other notable events of the Thanksgiving vacation were a full length movie and a trip to Ridgefield . . . Father *Robert Graves*, who is home on vacation from Puerto Rico, paid us a visit during which he gave us a talk on the missionary's work among the Puerto Ricans . . . The Scholastics sang at the Installation of Bishop Lawrence J. Shehan as the first Bishop of Bridgeport on December 2. All the Scho-



istics were on hand for the public reception of the Bishop the previous day at the new cathedral. All the Scholastics singing at the Solemn Pontifical Mass which marked the opening of the Marian year. Again on Christmas Eve we rode to Ridgeport to sing at the Midnight Mass which was celebrated by our Most Reverend Bishop . . . Three third-year theologians took part in the Scriptural Disputation which was held during the month. The pros and cons of this thesis were thrashed out: "The Woman Referred to in Genesis 15 is Mary and Mary Alone." . . . Fathers *Charles Connors* and *John J. Walsh* have been appointed to the Diocesan Tribunal as Advocates . . . We were happy to have the Ridgefield Community visit us during the holidays . . . Other diversions during the Christmas vacation were three one-act plays, a Variety Program, two movies, a camp sorting day and ice-skating . . . Our list of visitors for the month includes *Fathers Provincial, Fitzgerald, Stocker, Martin, Schuster, Coughlin (Irish Province), Bacher, Wright, F. X. Malinowski, Figo, Kingston, William Marley and Coffey, Brothers Gangolph, Aldomir and Stephen.*

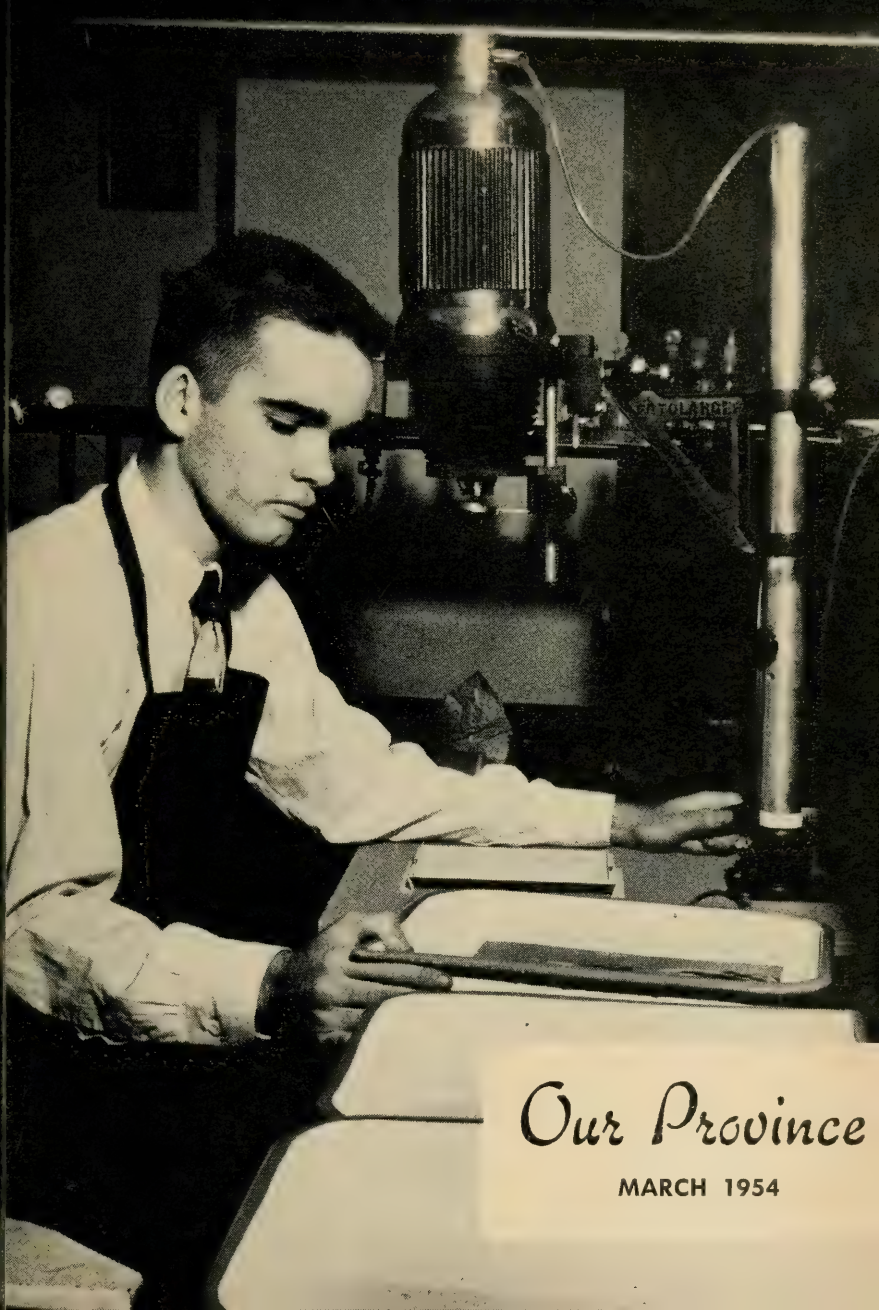
**DUQUESNE UNIVERSITY.**  
*Father J. Gerald Walsh, chair-*

man of the Committee on Evaluation, is coordinating the work of committees in the various schools preparatory to a formal inspection by the Middle States Association of Colleges and Secondary Schools to take place March 1-4. The Association is the arbiter of the University's academic accreditation . . . A novel half-time telecast of the University basketball games is a program of vocational guidance in which the deans of all eight schools participate in explaining to the general public the curriculum offered in each school and its vocational and liberal distribution . . . Assumption Hall, a new dormitory for women students, has passed the foundation stage and now is getting the steel framework of its superstructure. It is expected to be completed for occupancy for the fall term . . . Father Vernon Gallagher, president and superior, was honored by the Pittsburgh Junior Chamber of Commerce as the Man of the Year in the field of education in 1953. Three Duquesne University alumni were among twelve others chosen as Men of the Year in their professions.

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**BACK COVER:** Father General reading brief history of the Congregation at the "Possessio", November 21, 1953.





# *Our Province*

MARCH 1954





# Our Province

March 1954

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## Spiritual Direction—8

You may object that if in all the above - mentioned cases these souls do not have the inspirations of God to lead them and are thus subject to stray, how can they be sure their spiritual directors will always point out the right way? Are they infallible? Are there not very few holy and experienced directors of the interior life?

First of all, let me point out the director has the grace of state to guide souls. God has established this order in His church and endowed it with His graces. Besides, submission and obedience never lead you astray. Even if the director gives erroneous counsel, in following it you act according to the will of God.

However, it cannot be denied that a poor director can instruct souls improperly, impede their progress and even lead them into false and dangerous states. But these souls would fare even

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## Sick List

Please pray for the speedy recovery of:

Father Joseph T. Keown  
Father James J. McGurk  
Father Eugene Moroney  
Father Joseph J. Sonnefeld

worse if they directed themselves. We are compelled to conclude that direction cannot be by-passed but is preferable to one's own natural inclinations.

—Venerable Libermann



# Marian Year Prayer Days

(Register, Feb. 7, 1953)

Vatican City—The Feast of the Annunciation, March 25, has been designated as a special Marian Day by the Central Committee of the Holy Year. The priests of the world will join in prayers for the intention of the Holy Father.

Passion Sunday, April 4, has been designated as another special day of prayer for the faithful everywhere, on which prayers will be offered for the persecuted in the Church of Silence (i.e., in lands silenced by persecution).

The Bishops of the world have been asked to select a day at their own discretion to be observed as a day for the sick.

Two letters, to the Ordinaries and superiors of religious communities, have been sent by the committee announcing the special days and their purposes.

Religious superiors are asked to call for the study and application of the encyclical *Fulgens Corona*, which suggested Marian Year prayers in the spirit of penance for the persecuted, for the persecutors themselves, and for universal respect for the rights of the Church.

The letter to Bishops invites all priests to join with the Holy Father in prayer, in meditation

on the mystery of the Immaculate Conception, and in offering Mass for the Pope's intentions. It also recommends that the priests observe Holy Hours in churches dedicated to the Mother of God.

In regard to the day of the sick, it is suggested that Ordinaries could organize religious functions in hospitals, sanitarium, and other institutions. It is further suggested that they arrange for broadcasts to the sick in their homes, inviting them to offer their prayers and sufferings for the Pope's intention.

It was also announced that Rome's 15,000 women religious would begin daily Marian Year pilgrimages to the Basilica of St. Mary Major. The nuns of the various 550 houses will take turns each day for the remainder of the year. (NCWC Radio and Wire).

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**COVERS:** The front and back cover pictures this month are a salute to the Fathers and scholastics in Cornwells for their promotion of an increasingly important technique that is fast becoming a part of the modern missionary's equipment — photography. We salute also the Fathers and scholastics who promote the photo work in Ann Arbor and Ferndale and wish all three every success.

# Father James A. Hyland

## 1886-1953

**M**OST Rev. Charles F. Buddy, D.D., bishop of San Diego, in his eulogy of Father James A. Hyland at the Pontifical Mass of Requiem at Our Lady of the Valley Church, Hemet, Cal., spoke this glowing tribute to both Father Hyland and the Holy Ghost Fathers:

"There was something about him (Father Hyland) that was innocent and angelic. Could it have been the special gift of the Holy Ghost?

"It was always my ambition to have the Holy Ghost Fathers in this diocese because they have been a powerhouse of prayer, bringing the unction and the fire of the Holy Spirit into the hearts of the people. Now, not just where they labor in Eden Gardens, in Hemet, but all over the diocese the Holy Ghost Fathers' spirit permeates."

Others see us better than ourselves. Hearty, friendly, tirelessly industrious though we knew him to be, few of us caught that innocence of spirit Bishop Buddy eulogized in Father Hyland. Some of us even believed his friendliness extravagant, his heartiness distasteful and his industry not disinterested. But Father Jim excused these things in us. His simple innocence refused to take offense. His heartiness won many souls for Christ, his friendliness many friends for the Church and his industry many lasting memorials to his honor in the Province and in the Congregation.

JAMES Aloysius Hyland was born in Ballacolla, County



FATHER HYLAND



Father Hyland and Our Lady of Fatima

laoghis, Ireland, on January 3, 1886. He made his primary and secondary studies in the parish school at Ballacolla and his college studies at Blackrock College from 1904 to 1908. He went from Blackrock to the novitiate at Chevilly following his graduation and made his profession on October 3, 1909.

After finishing his philosophy at Chevilly, James Hyland preached at Blackrock from 1911 to 1913 and came to the United States in 1913 to finish his studies at Ferndale. He was or-

dained to the subdiaconate at Ferndale on June 7, 1915, to the diaconate at Hartford, Conn., on November 18, 1915 and to the priesthood at Ferndale on December 21, 1915. He made his apostolic consecration at Ferndale on June 18, 1916.

Father Hyland's first appointment was as assistant at Holy Ghost in New Orleans, La., on September 8, 1916. Exactly one year later, he was appointed founder and pastor of St. Peter Claver's, Charleston, S. C. On November 8, 1920, he was again

called upon to open a new parish at Holy Ghost, Opelousas, La. He remained as pastor here until 1935, when he was appointed to the Province's Mission Band. In the preceding year, on January 2, he had made his perpetual vows in the Congregation at New Orleans.

IN his 19 years' apostolate in our Southern missions, Father Hyland's zeal went out also into the fields of oratory and literature. He became a colorful, forceful speaker and the successful author of two books. "Rome and the White House," published during the bigotry-filled years of the gallant Alfred E. Smith's candidacy for the presidency of the United States and "The Dove Flies South," a novel on the racial problem. To honor his literary accomplishments, Duquesne University conferred on him the degrees of Master of Arts and Doctor of Literature.

Later literary work consisted of a new series of short stories built around the character of "Little Chief," a California Indian, and an apparently newly-completed novel, still in manuscript, and found among his papers after his death.

After 11 years with the Mission Band, the last nine of which he covered western

United States from Notre Dame, Chippewa Falls, Wis., Father Hyland was assigned to open the Province's new mission field in California and became first pastor of Our Lady of the Valley parish at Hemet. He offered the first Mass in the new church on August 22, 1948.

Father Hyland's California era was characterized by his imitation of the itinerary apostolate of Our Saviour and his ambition to establish Our Lady as queen of the San Jacinto valley. He even named his mission chapel "Queen of the Angels" in her honor. Bishop Buddy said of his ministry. "You know how he traversed the highways and byways seeking out the lame and the halt, the lost sheep and the little ones, trying to lead them back gently to the feet of Christ . . . You don't speak of his successful life but of his conquest of life!"

THREE weeks before his death, Father Hyland entered St. Bernardine's Hospital in San Bernardino for what was believed to be a routine gall bladder operation. Surgery revealed the presence of a fatal and advanced malignancy.

When informed of his condition, Father Hyland prepared for death with simple religious faith and sobriety. He suggested



hat well-wishers omit flowers and make use of the money for Masses and donations for a memorial collection at the He-net public library, of which he had been an enthusiastic patron.

He passed away peacefully at 5:55 A. M. (Pacific Time) on Sunday, December 6, 1953. Bishop Buddy officiated and preached at the funeral services. Father *Joseph Kirkbride*, representing Father Provincial, was archpriest and Fathers *Delbert* and *Colvard*, acolytes.

## Cornwells Statistics

1932 - 1941

Total scholastics .....	282
Scholastics ordained (to 1951) .....	66
Total percentage ordained	23%
Total percentagt scholastics ordained who began in first year high school....	21%

Burial followed on the community property adjacent to the church, marking the first interment of a Holy Ghost Father in California soil.

Surviving are the following relatives a sister, Mrs. Ellen Egan of County Laoghis, Ireland; a sister, Sister Mary Gabriel, Incarnate Word of the Blessed Sacrament Sister, sta-

## Departures

Father Georges Lacroix, province of Canada, arrived in New York from Port-au-Prince on October 23, 1953, via S.S. Cristoball, Panamian line. Proceeded to Leahy Clinic, Boston, Mass., on October 26 and thence to Montreal. Departed from Montreal January 12, 1954, via Canadian National and New York, New Haven and Hartford railroads for New York. Sailed for Port-au-Prince and his mission in Haiti via S.S. Ancon, Panamian line, from New York on January 26.

tioned in San Bernardino; a brother, Brother John Gregory, an Irish Christian Brother, stationed in Australia and a former Provincial in his Congregation.

Father Hyland had become an American citizen and left a will bequeathing whatever he might be possessed to Father Provincial as administrator and executor. May his soul rest in peace and his memory among us be ever bright as his living self. May he verify the prediction of his bishop, who said that Father Hyland would express his child-like surprise at the beauty of Our Blessed Lady in these words, "You are much nicer than I thought."

## New D. U. Books

**D**UQUESNE University's philosophical publications, inaugurated with the appearance in 1952 of *From Atoms to Atom*, has now reached four published volumes.

To date, translations into Dutch, Spanish and Italian are either in preparation or under consideration. The series is under the editorship of Father Henry Koren of the University faculty and Andrew G. van Melsen, D.Sc., professor of Philosophy of Nature and Science at the Charlemagne University of Nijmegen, and former visiting professor at Duquesne University.

Colleges which have adopted volumes one or two of the series as texts are: St. Mary's College, Winona, Minn.; College of St. Joseph, Albuquerque, N. M.; Duquesne University, Pittsburgh, Pa.; Charlemagne University, Nijmegen, Holland; St. Joseph Seminary, Dunwoodie, N. Y.; Georgetown University, Washington, D. C.; Loyola College, Baltimore, Md.; College of New Rochelle, New Rochelle, N. Y.; Mt. St. Agnes College, Baltimore, Md.; Webster College, Webster Groves, Mo.; De Paul University, Chicago, Ill.; one unidentified college (order through a dealer); several pending.

In preparation, are *The Philosophy of Science*, by Henry van Laer, D.Sc., former visiting professor at the University, in collaboration with Father Koren, and *Philosophical Experience of Nature*, by Herman Leo van Breda, O.F.M., Ph.D., professor of philosophy at the Higher Institute of Philosophy of Louvain, Belgium, and currently visiting professor at Duquesne University.

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#### VOLUME 3

#### Philosophico-Scientific Problems

by

P. Henry van Laer, D.Sc.  
Cloth, \$3.25; paper, \$2.50

#### VOLUME 4

#### Cajetan's

#### The Analogy of Names

Edward A. Bushinski, C.S.Sp., M.A., S.T.L.,  
and Henry J. Koren, C.S.Sp., S.T.D.

Cloth, \$2.25; paper, \$1.50

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Pittsburgh 19, Pa.

# Brother Hyacinth's Golden Jubilee

(*The Flame*, February 7, 1954)

ON Tuesday, February 2, the community at Cornwells greeted Brother Hyacinth, C.S. p., on the occasion of his golden jubilee of religious profession. Brothers from all the houses of the Province, and fathers from the Philadelphia and Washington areas gathered to show their regard and affection for an active and faithful servant of God. A Solemn High Mass was sung by Father Collins at 8:30 A. M. A special Papal Blessing was read. Dinner was served at 12:30 P. M.

Born in Kalisz, Poland, in 1883, Brother Hyacinth as a small boy came to the U. S. with his parents and settled in Baltimore, Md. Cornwells saw him for the first time in 1901 when he entered as a postulant brother. He received the habit in 1902, and on February 2, 1904, made his religious profession.

Adept at mechanics, he was first assigned to Cornwells as maintenance man for all the farm machinery, until December 4, 1911, when he was sent to Southern Nigeria, British Equatorial Africa. It was here that he made his perpetual vows, September 2, 1917.

In 1923, he returned to the United States for a rest, taking up his former duties at Cornwells. In 1929 he sailed back to Southern Nigeria. In 1930 illness forced his return home, and back to Cornwells to stay.

HERE then, for the past 23 years he has served as regulator, sacristan, engineer, plumber,

BROTHER HYACINTH

Bu



chauffeur, electrician, maintenance man and postman, besides offering daily prayers for the growth of the Congregation and for the many confreres on duty in the missions at home and abroad. As our official mailman he is as regular as Uncle Sam's paid couriers. A word about any electrical failure brings prompt repairs. When the wells begin to fail, no one is more solicitous than he, lest

the pumps become overworked and break down. All the while his religious duties fall into their proper and prayerful place.

Our prayers, congratulations, good wishes, and blessings are with him on this joyful occasion and every day, for long, patient, and continued service. Our thanks are profound and sincere. Together we say: *Ad Multos Annos!*

## News Roundup

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● OROCOVIS, P. R. "We had the blessing of another chapel the day after Christmas and almost five hundred confirmations . . . We had Forty Hours the Sunday after Christmas, together with marriages, funerals and sick calls. We finished up the year with over 51,000 Communions for two priests. I believe we will almost double it during the coming year if we get enough help."

● ROCK CASTLE. The October 3, 1953 issue of *The Pittsburgh Courier* carried an article entitled "The Story of St. Emma Military Academy," in five pages of pictures and history . . . Former cadet James Herbert Baugh is a novice at

Ridgefield . . . Fathers *De Dominicis*, *Schreier*, *Sheridan* and *Pergl* are in charge of the Guidance Program at the Academy this year . . . Brothers *Remigius Kney* and *Fulrad Poensgen* visited Germany last summer and are now back at their duties. Brother *Remigius* is instructor in electricity and director of the Academy band and choir.

● DUQUESNE. On February 7, Most Rev. Coleman F. Carroll, auxiliary bishop of Pittsburgh, presided at the cornerstone-laying ceremony for Assumption Hall, new 233-capacity women's residence and second unit in the University's Development Program. Rt. Rev. Monsignor

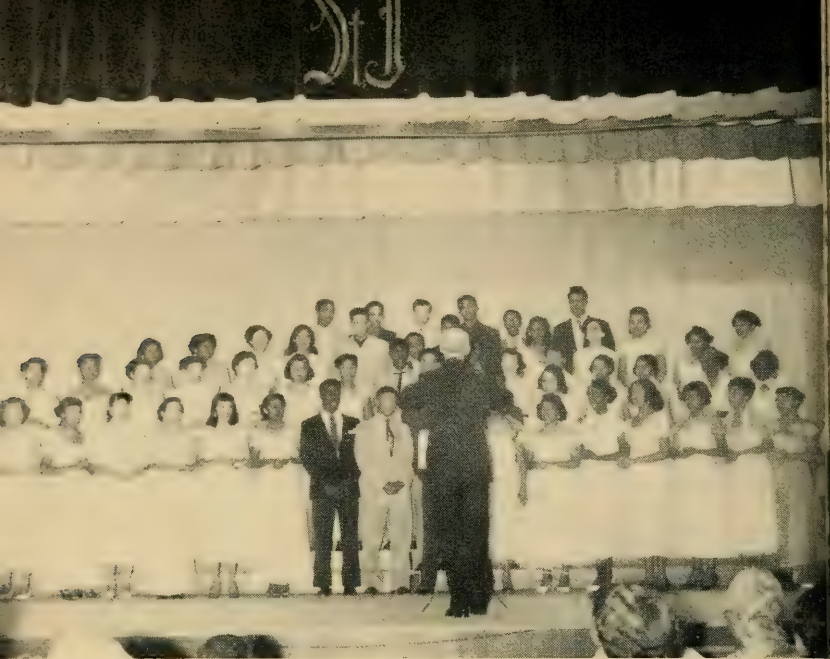




CORNER-STONE laying ceremonies at Duquesne University's new Assumption Hall on February 7. Left to right, Bishop Carroll, Father William O'Donnell, deacon; Father Edward Recktenwald, subdeacon.

Andrew J. Pauley, rector of St. Paul's Cathedral, delivered the sermon at the Solemn Benediction in the University Chapel. The Hall will open in September and will feature a large dining room, lounge, reading and utility rooms . . . Father John Schlicht has been named head of the Pittsburgh campaign to help enlist a national

role of 25 million Americans for the Crusade for Freedom, sponsor of Radio Free Europe . . . Father Leo Van Brada, O.F.M., visiting professor of philosophy from the University of Louvain in Belgium, has made a striking first impression on faculty, students and neighboring scholars and students . . . The University has announced



Father Leo Kettl and prize-winning choir at St. James, Alexandria, La.

tentative plans for collaboration with radio station WJAS for television programs and training. The project is contingent on the station's obtaining a TV permit . . . On February 20, the University hosted "Science and Mathematics Institute Day" sponsored by the Pittsburgh Diocesan Science and Mathematics Teachers Association. Fathers Vernon Gallagher, George Hurcar and Joseph Moroney participated.

● MOSHI. Kwizu, an annex of Kilomeni Mission in the Pare

Mountains has been established as a permanent mission. It is 50 miles from Kilomeni and about 100 miles from Moshi. Father *Francis McGowan* and Father *John Walsh* are now stationed there. In the future, Kilomeni will serve the North Pare mountains and Kwizu the South . . . On October 16, Bishop Byrne blessed the new school at Upare, an annex of Kirua Mission which is administered by three African priests. The new school is of red stone with a roof of corrugated iron sheets and has two large class-

rooms, an office and storeroom . . . Appointments of the new missionaries are as follows: Father *Daniel Murphy*, Rombo; Father *Gerald Feeley*, senior seminary; Father *James Burke*, Karusha; Brother *Francis Sullivan*, Kibosho; Brother *Martin Fowler*, Kilema.

© CORNWELLS. The C.S.M.C.

presented Bishop Joseph B. Whelan, C.S.Sp., with a check for \$50 for his missionary diocese in Owerri, West Africa . . . Checks for \$25 each also went from the Unit to Fathers *Constantine Conan*, *Francis McGowan* and *Vincent Cronin*, of the diocese of Moshi. The money was raised from the sale of religious articles and can-

Bishop John J. McCarthy, C.S.Sp., preaching at Bishop Byrne's Golden Jubilee.

Bonifazi







Processional at Bishop Byrne's Jubilee.

Bonifazi

celled stamps . . . Mr. *Busch* has inaugurated a course of lectures for new members of the Camera Club. The Club also made field trips to Our Lady of the Blessed Sacrament and to the Marist Seminary at Langhorne . . . Visitors: Fathers J. Bernard *O'Malley* of Oturkpo, Nigeria; John *Friel* of Puerto Rico, Joseph and Francis *Duffy*

of Duquesne University, Augustus *Reitan*, of the Holy Childhood, Francis *Garstkiewicz* of Ann Arbor, Joseph *Sweeney* of Ridgefield and Daniel *Dougherty* and Francis *Wright* of Washington, D. C.

● **FERNDAL**. Several third-year theologians attended ordination ceremonies in the Byzan



ne Rite at the Franciscan Monastery in New Canaan. Two Franciscan classmates were raised to the diaconate . . . About two weeks after Christmas vacation ended, semester exams began . . . Free days during the month: Epiphany and the feast of the Immaculate Heart on the 16th . . . Chapel organ dismantled and removed and new one in construction. Singing continues *a capella* . . . The first corridor is wearing a fashionable "new look." All the woodwork was refinished, glass panels installed to allow more natural light and the walls received a coat of fresh paint. Redecoration now proceeding on the second floor . . . Dr. Thomas Rourke of Greenwich talked to us on *The Rh Factor and Shock Therapy*. Moralists took over the question period which followed . . . Msgr. Dillon was with us again for his annual retreat . . . Visitors: Fathers *Provincial*, William Marley, Francis Wright, Vincent Donovan, James Derrenbacher and Edward Dugan.

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### In Your Charity

Please pray for the happy repose of the soul of:

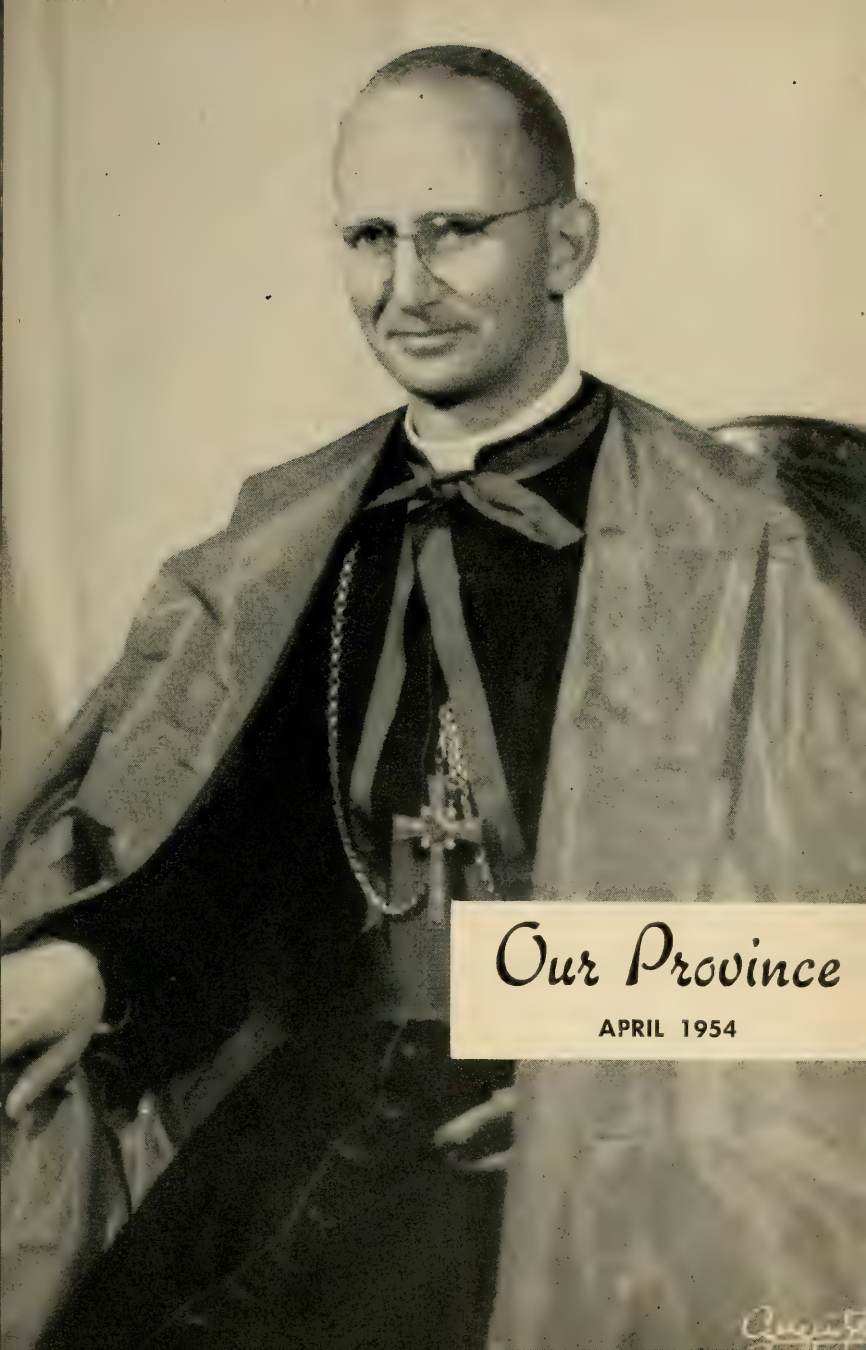
Father of Father Albert K. McKnight.

### Late Takes

● ABBEVILLE. Most Rev. Maurice Schexnayder, auxiliary bishop of Lafayette, confirmed a class of 28 in recent ceremonies at Our Lady of Lourdes church, Abbeville, La. In the class were an 87-year old man and two men in their 70's. It was Father Joseph *Lucey's* first class as pastor there. Father Joe also reports that in his area "the Sisters of the Blessed Sacrament are having an R. I. P. year like ours."

● DUQUESNE. The Fine Arts Commission of the National Federation of Catholic College Students is sponsoring a Marian Lectures series in the University library. Very Rev. *Vernon P. Gallagher*, president, opened the series with a lecture on March 7. The series comprises six lectures and will end on April 11. Scheduled speakers include Father *Walter van de Putte*, who will speak on "Our Lady and Music," and Father *William F. Crowley*, who will point out Our Lady's influence in Church liturgy . . . Father *Joseph R. Kletzel*, under sponsorship of the Allegheny Council, Knights of Columbus, is appearing on television station WENS on Wednesday evenings of Lent in a program of the Stations of the Cross.





# *Our Province*

APRIL 1954

*Augustine*

# Our Province

April 1954

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### Sick List

Please pray for the speedy recovery of:

Father Joseph T. Keown  
Father James J. McGurk  
Father Eugene Moroney  
Father Joseph J. Sonnefeld

COVER: Archbishop John Knox, apostolic delegate to the English-speaking nations of Africa. Photo courtesy Folo Gresgente, Rome, Italy.

## Spiritual Direction—9

EVERY priest should take pains to be faithful to divine grace so that he can become a good director, a true instrument in the hands of God. For the evil that can result from poor direction is very great, just as the good which can be done by good direction is incalculable.

Up to this point, we have considered the absolute necessity of direction; but if we add to this the good which results, we can further see the need of training ourselves in this great art.

What a consolation we can give tempted souls! From what dangers we can shield them! A good director recognizes temptation, knows how to encourage and calm the soul and direct it on the right path.

—Venerable Libermann



# Official

## Annual Retreats

duquesne University,  
June 13-18

erndale, June 20-25

## Appointments

Father Daniel P. Bradley, pas-  
r, St. Catherine Church, River-  
de, Cal.

Father Paul S. Ford, pastor,  
Monica Church, Tulsa, Okla.

Father Sylvester F. Dellert,  
astor, St. Augustine Church,  
uskogee, Okla.

## Ordinations at Ferndale

THE first of the Holy Ghost  
Fathers' annual spring ordi-  
nations took place at Holy Ghost  
Mission Seminary, Norwalk,  
Conn., on March 24-26. Most  
Rev. Joseph Whelan, C.S.Sp.,  
T.D., bishop of the missionary  
ocese of Owerri in Nigeria,  
West Africa, was the ordaining  
elate. Very Rev. Edmund R.  
ipple, C.S.Sp., superior of the  
minary, and Rev. John J.  
alsh, C.S.Sp., director of semi-  
rians, assisted Bishop Whelan.

## Promoted to Tonsure:

erre Bergeron, Canada  
ernard Bouthillette, Canada  
enry Florence, Niagara Falls,  
N. Y.  
omas Gallagher, Philadelphia,  
Pa.

John Gaughan, Buffalo, N. Y.  
Mortimer Kane, Lynnbrook, N. Y.  
Norman Hannahs, Pennsauken,  
N. J.

Raymond Kulwicki, Pittsburgh,  
Pa.

Timothy McDonough, Norwood,  
Mass.

Gerald Sheelar, Batavia, N. Y.

## Promoted to the four Minor Orders:

Patrick O'Sullivan, Lawrence,  
Mass.

Patrick Bascio, Los Gatos, Calif.

Henry Brown, Philadelphia, Pa.

Jeremiah Falvey, Baker, La.

John Tomala, Torrington, Conn.

Frederick Trumbull, Bridgeport,  
Conn.

## Advanced to the first Major Order (subdiaconate)

Frederick Clark, Hamden, Conn.

Martin Conroy, Pittsburgh, Pa.

John Costello, Pittsburgh, Pa.

Silvio D'Ostilia, Bridgeport,  
Conn.

Joseph Harman, Johnstown, Pa.

Charles Fenner, Pittsburgh, Pa.

Daniel Kane, Philadelphia, Pa.

Francis Kichak, Philadelphia, Pa.

Joseph Landry, Norwich, Conn.

P. James McNally, Wallingford,  
Conn.

John Moran, Pittsburgh, Pa.

Norbert Rosso, Lambertville,  
N. J.

John Yates, Norwalk, Conn.

**Advanced to the second  
Major Order  
(diaconate)**

Frederick Clark, Hamden, Conn.  
Martin Conroy, Pittsburgh, Pa.  
John Costello, Pittsburgh, Pa.  
Silvio D'Ostilio, Bridgeport,  
Conn.

Joseph Harman, Johnstown, Pa.  
Francis Kichak, Philadelphia, Pa.  
Joseph Landry, Norwich, Conn.  
P. James McNally, Wallingford,  
Conn.

John Moran, Pittsburgh, Pa.  
Norbert Rosso, Lambertville, N.J.  
John Yates, Norwalk, Conn.

**Ordained to the priesthood:**

Francis Kichak, Philadelphia, Pa.

**Arrivals and Departures**

Father James Bernard O'Malley, province of England, mission of Oturkpo, Nigeria, West Africa, arrived by air at New York, N. Y., on December 12, 1953.

Father Anthony A. Bacher, province of the United States, mission of the diocese of Moshi, East Africa, arrived at Hoboken, N. J., via S/S New Amsterdam from Southampton, England, on June 22, 1953 and departed from Idlewild airport, New York, on March 22, 1954, via TWA to Paris and Air France to Nairobi, East Africa.

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**Star of Jacob**

(Review)

. . . What to say of Miss Homan's book? My job as a reviewer is either simplified or complicated, I'm not sure which, by the fact that I also happen to be a Jewish Convert. In the first place, let me say that the book is obviously a labor of love on the author's part. It is warmly and sincerely written. It was meant for popular consumption—and that's not a fault; so was the New Testament.

Nevertheless, as in the majority of saint's biographies, **Star of Jacob** lays undue emphasis on extraordinary but accidental phenomena. I mean the visions, prophetic dreams, and the like, which the saints sometimes experience. These they may have in virtue of their sanctity, but it is certainly not in virtue of **them** that they possess sanctity. Since the Little Flower, this critique is "old stuff." But then why do saint's biographies continue to be written in the same vein?

One fact which has come to my attention, and which impresses me, is that some working people who read this book—people who do not have too much time for spiritual reading—read it from cover to cover and were absorbed by it.

—Michael David in **Integrity**.

# Archbishop John Knox

by Francis Chiaramonte, C.S.Sp.

SOME of us learn geography through books, some through class and some through travel, but all of us learn it through personalities. St. Francis brought Assisi into notice, three little Portuguese—Fatima and so on through history until now

Archbishop John Knox, the new Apostolic delegate for all the English-speaking African Missions, brings Bayswater, a suburb of Perth, Australia, into notice. For here he was born of Irish parents on March 2, 1914.

## Consecration of Archbishop Knox

Foto Gresgente





### Diplomatic Corps at the Consecration

Foto Gresgente

In the beginning, his life was very ordinary. He spent his school days at Saint Idelphonus College under the Marist Brothers. After College he started to work in a department store as a clerk and remained there for three years.

Then he realized that although he was in the right business he was selling the wrong stuff. He wanted to substitute spiritual goods for material ones—fabrics of God for the fabrics of man. Consequently, in 1936, he set out for Rome to begin studying for the priesthood, little realizing that this was to be his home for the next fourteen years.

His formative years were spent at Propaganda College, the Pontifical College under the direction of the Sacred Congregation of the Propaganda. It rests on Janiculum hill between the new North American College and St. Peter's Basilica. Here he wore the traditional black cassock with scarlet piping and buttons. Here he was constantly reminded of the sublimity of Christianity by St. Peter's towering dome. Here he received invaluable knowledge about mission life. For at the Propaganda one meets students from the remotest corners of the earth—for the most part mission territories.



TIME passed quickly for the young cleric in his new environment. On December 23, 1943 he was ordained to the priesthood.

The following years were ones of rapid promotion. In 1945 he received his doctorate of theology and with it came his appointment to the faculty of the Propaganda. A doctorate in Canon Law and an appointment as second vice-rector followed. He remained here until in 1948 he was transferred to the Vatican Secretariat of State.

Again we see something which has occurred and will continue to occur in Fr. Knox's life—his close contact with the missions. His first contact was at the Propaganda. Now it becomes even closer as a member of the Vatican Secretariat of State. In his new post he came into direct contact with mission work and administration. For the most part he had to deal personally with the Bishops of Africa. For quite awhile he worked with Father James O'Brien, C.S.Sp., secretary to the then Apostolic Delegate to Africa.

In 1950 the Holy See decided to give Fr. Knox another phase of missionary life. He was appointed secretary to the Inter-

Nunciature in Tokyo. He was being transported from one civilization to an entirely new one, which carried with it the difficult job of adjustment, necessary to every missionary. His formative years and early appointments gave him the necessary experience to tackle the job quite successfully. He grew very fond of the Japanese and was quite willing to devote the rest of his life to their interests. He maintains that the Catholic Church in Japan is a powerful and respected force.

NEVERTHELESS the Holy See had other plans for Fr. Knox. Archbishop Mathew resigned as Apostolic Delegate to English-speaking Africa. The lot fell on Fr. Knox and the progress of the African Church was to be placed in his hands.

On November 8, 1953 he was consecrated to the bishopric in the chapel of his "alma mater," Propaganda College, by Cardinal Costantini, the former Secretary of the Sacred Congregation of the Propaganda.

The Holy Ghost Fathers in Africa welcome Bishop Knox as a fellow missionary and leader devoting his life to the progress of the African Church.

---

Please pray for the happy repose of the souls of the mother of Father John Janzuk and for the uncle of Father George Harcar.

# Communism in French Africa

by Archbishop Marcel Lefebvre, C.S.Sp.

**T**HERE is organized infiltration of Communism into France overseas (*France l'outremer*—the new name for the former French colonies and protectorates). The policy has been dictated at no less a level than the Kremlin itself; Africans have been trained in Russia to effect it.

With the increased industrialization of French Africa an artisan-working class has grown up in many centres. Since the

war the Communists agents have been very busy organizing Communist-inspired unions for these men. Undoubtedly Catholic unions are developing, but they are much smaller in numbers and of more recent date than their rivals.

A second Communist tactic is the promotion of unrest between the native leaders and chiefs and the French government authorities. The Mohammedan chiefs, although quite anti-Communist in outlook, are all-too-willing to accept aid from Moscow in their struggles with French authorities. Thus, the recently deposed Sultan was in league with the Communists. By deposing him the government undoubtedly halted the progress of the Reds and did the Church a service.

Archbishop Lefebvre



**M**EANTIME the priests to whom are confided the care of the North African and Saharan missions are to a large extent totally absorbed in regular parish work among the ever-growing but scattered French speaking population (now about 800,000). Many of these never get to know the Arab language, thus virtually cutting them off from all effective contact with

five million souls; while only a handful of priests have as yet mastered Berber, leaving another three millions still more abandoned. A school of instruction in the Berber language for missionaries has been opened in the last few months but it is now a race against time as it cannot be long before these territories attain to some sort of independent government and when the influence of the foreign missionary will count for little. The Church is, nevertheless, all the time increasing in these areas.

The real tragedy is that these areas are the stronghold of Mohammedanism for all French Africa and indeed for all British West Africa, too. From them the religion of Allah is rapidly spreading to the Negro peoples. Since the war the number of Negroes who have joined Mohammedanism far exceeds the number who have joined the Church. The reasons are easy to understand and were it not for the increasingly greater difficulty in converting a Mohammedan Negro than a pagan Negro to the true Faith, this fact would really not be alarming.

The social-cultural background which is intimately bound up with the Islamic religion accounts in part for this increased difficulty. The black man who joins it automatically

risks, at least in his own eyes, in the social scale.

A second reason is that with entrance into Islam goes admission into an international trading combine—a type of modern African Hanseatic League. While conversion to Catholicism brings with it an exactly similar if not greater social elevation to a pagan Negro, it offers very much less to a Mohammedan Negro.

THERE are two sides to every story. The very social-commercial desirability of Mohammedanism is its chief weakness. Many embrace the religion merely for the perquisites. The result is that while Islamism tends to an ever greater diffusion the veneer in exactly the same proportion tends to be thinner; it is as when oil is spilled on the ocean. No radical change of heart is demanded and its doctrines are quite elastic. Hence, conversions to Catholicism are becoming more numerous among neo-Mohammedan Negroes. Indeed, even in Morocco and Algiers adherence to the old religion is weakening and some conversions are resulting.

Many of these conversions are coming through the Catholic schools. Not infrequently the parents allow the children to change their religion because of their schooling and sometimes

even send the children to the schools prepared to allow them to change religion as part of the price of education.

Since the war the French government has pushed the development of all grades of schools in North Africa with much insistence. From 1945 until 1952 even larger grants-in-aid to Catholic schools were made by the minister of "d'outre mer", despite the law against subsidizing religious education in force in France itself. Unfortunately due to the

decrees of the Grand Orient Freemason society of France published after their general assembly 15-18 September 1952, these grants to Catholic schools have been considerably reduced since 1 January 1953.

However, in recent years the Pontifical Work for the Propagation of the Faith has begun to give increasing grants towards Catholic education in mission territories and by means of these the progress that has been made will, please God, be maintained and augmented.

---

## **"Mission News" will pay . . .**

1. \$10 for every published article.
2. \$5 for every complete roll of film (any size). Film must be sent in developed and with at least one negative and one contact print of each picture. Complete description of each picture should accompany shipment.

Subject matter limited to pictures of some phase of the work of American Fathers and Brothers in the U. S., Puerto Rico and Africa.

3. Address all communications to:

**MISSION NEWS**  
801 Bluff Street  
Pittsburgh 19, Pa.



# Father Robert J. Brooks

## 1909-1953

PRIESTS will agree that you can pay no higher compliment to a fellow-priest than to say of him, "He's a good priest." You can acknowledge a man's administrative, pastoral, or educational achievements and he'll thank you. But when you call him "a good priest," you have given him the accolade he most cherishes this side of heaven. It is one of those unwritten, uncontested truths of a priest's life.

When we talk about our lamented Father Robert Brooks, we have said everything there is to know about him when we say "he was a good priest." We cannot say he was a good administrator, pastor (although he did serve in this capacity for a short period until severe headaches compelled his resignation) or educator because by virtue of holy obedience, he was never given the opportunity to prove himself in these fields.

But in what he was permitted to do, he was "good." He was "good" person—a good scholastic, a good community man, a good assistant, a good friend. He was serious, regular, zealous and both the fear and the joy of the Lord motivated all his actions. His frowns seemed



**Father Brooks**

rather to sit superficially and lightly over the look of fixed joy on his face and his sudden smiles lit up his countenance with the speed of electronic flash.

"Reds" Brooks was quiet,

never sought the limelight and was charitable almost to naivete. We all loved him; we have lost a good priest.

**ROBERT** James Brooks was born in Philadelphia, Pa., on September 15, 1909. He attended St. Edward's parochial school and in 1925 entered Cornwells.

He completed his studies at Cornwells in June 1931 and entered the novitiate at Ridgefield, Conn., in the following month. He was professed on July 25, 1932, and entered Ferndale, where he made his perpetual vows on September 6, 1936, was advanced to subdiaconate on January 30, 1937, to the diaconate on the next day and was ordained to the priesthood on September 8, 1937.

Father Brooks made his Apostolic Consecration at Ferndale on June 18, 1938 and was appointed to St. Monica's, New Orleans, La., as assistant on August 27, 1938. He remained there as assistant and briefly as pastor until January of 1950 when he was transferred as bursar to the community at Uganda Martyrs in Okmulgee, Oklahoma. In July 1951 he was appointed to Sacred Heart, Lake Charles, La., and on September 12, 1953 to St. Emma

Military Academy, Rock Castle, Va.

**SHORTLY** after his arrival at Rock Castle, Father Brooks fell victim to dread leukemia and was moved to Misericordia Hospital in Philadelphia. He had suffered from severe headaches for many years and at one time his physicians had even suspected that he was suffering with a brain tumor.

He responded well to first treatments and even was temporarily discharged from the hospital. Recovery was short-lived, however, and he soon relapsed and returned to the hospital. Informed several weeks before his death that the end was near, he accepted the news with his customary cheerfulness and resignation and even refrained from discussing his illness with visitors.

Father John McGlade, director of St. Joseph's House in Philadelphia, administered the last Sacraments to Father Brooks and was at his bedside from the afternoon of December 8 to 5:15 a. m., of the following day when he passed away. Funeral services were conducted at the Church of Our Lady of the Blessed Sacrament in Philadelphia on December 12 and interment was in the community cemetery at Cornwell. R. I. P.

# *Functions of a Cardinal Protector*

IN answer to our letter requesting detailed information about the rights and duties of a Cardinal Protector, Francis Chiarmonte, American scholastic studying in Rome, sent the following information:

1) The Cardinal Protector has no jurisdiction over the society or its members. He does not participate in elections, nor have a voice in the financial administration. He does not grant dispensations.

2) By law he cannot preside at chapters but may do so if delegated.

3) His main work is to promote the good of the society by advice and protection ("consilio et patrocinio").

4) Members of the Congregation may write to him and receive his letters. The Roman Congregations consult him "ex

officio" in affairs of greatest moment that concern the society.

TO have a Cardinal Protector, a society must be Pontifical. About 40% of the religious orders in the Church have Cardinal Protectors. Some of the older orders in the Church still do not have Cardinal Protectors. The Cardinal Protector of a religious society, strictly speaking, must be one of the sixteen Cardinals presently living in Rome and must be a member of the Roman Curia.

*Our society has never before had an official Cardinal Protector.* In the past the Cardinal Prefect of the Propaganda acted in this capacity as he does for all missionary societies which do not have their own Protector.

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## **Lay Helpers in Moshi**

The "Wasimamizi," or lay-helpers, do important Catholic Action work in the diocese of Moshi. The old missionaries, founders of the Kilimanjaro Vicariate, saw that each chief of a townland, or village, had in each division of his chiefdom a minor official who was the eye, ear and on occasion, the mouthpiece of the Chief. The people liked this arrangement.

The missionaries adopted the practice for the administration of Catholic lay activity. The priest in charge, who acts as chief, has his subaltersn in each section of his jurisdiction or mission. They help in many ways. They guard the peace of the mission—help parents in their duties by reminding them of their obligations, prevent scandal, report scandal, discuss the necessary regulations for better order for the holier Christian life of the Mission.

# News Roundup

---

● **CORNWELLS.** The Vocation Club of Philadelphia paid us its first visit on Sunday, February 14. Under the direction of assistant vocation director Father **Francis Wright**, the club meets in Philadelphia twice a month. Father Wright has similar clubs going in Boston, Bridgeport, Norwalk and New York . . . Father **James Manning** addressed the student body on March 4 and then spent an hour and a half answering the scholastics' questions about Africa . . . The College department will present Maxwell Anderson's **Barefoot in Athens** on May 2 under the supervision of Father **Robert Puhl** . . . A new feature of the English literature program is a reading list compiled to span the complete six-years' course here . . . Another **first** is the week's vacation scheduled for Easter . . . Father **Clement Lachowsky** is providing a supply of excellent educational movies for the student body . . . Quote of the month from the March issue of **The Flame**: manual labor changes are "a very good preparation for the future when we will be forced to make sacrifices and changes as religious priests, for then we will have absolutely no choice of where

or with whom we want to work!"

● **NATCHITOCES.** A Catholic Student Center intended to house all activities of Catholic students attending Northwestern State College here is being built under the auspices of the State Council of the Knights of Columbus. Included in the building plans are an office and living quarters for Father **Alfred Juliano**, first full-time chaplain at the college. Father Juliano made up the plans and provided the design for the building. The Center's chapel will seat 250. The building is intended to administer not only to the religious needs of the students but also to their cultural and social needs.

● **FERNDALE.** His Excellency, Most Reverend Lawrence J. Shehan, D.D., Bishop of the newly established diocese of Bridgeport, made his first visitation to Ferndale on February 2nd. Father Provincial and Fathers and Brothers from the surrounding communities joined us in extending a warm welcome to our new Ordinary. We were happy



to have him present, especially on the anniversary of the death of our Venerable Father. After the festive dinner, the Bishop gave a short speech during which a great cheer was raised as he requested a special holiday for the scholastics. The Bishop's request was granted by the faculty on February 19th . . . That famous musical troupe from Duquesne, the Tamburitians, stopped here on their Eastern tour and planted a little Croatian culture in our midst . . . Father **Moroz**, who has been visiting with us, gave an interesting talk on his missionary experiences in Africa . . . The weather has been exceptionally warm for the greater part of the month of February . . . Father **Albert Bullion**, who recently returned from Puerto Rico, is now with us . . . Father **William Murray** of Duquesne preached the retreat in preparation for the ordinations . . . During his visit with us, Bishop Whelan gave a talk on the progress of Christianity in Nigeria and attributed the phenomenal growth of the Church in his territory to Catholic education through the school system . . . Reverend Bernard O'Malley, C.S.Sp., Vicar General of Benue Province, S. Nigeria, also spoke to us on education in the missions . . . The thesis for the annual disputation in Moral Theology was very appro-

priate for March: "Objectively all citizens are bound in conscience to observe all laws imposing taxes, provided these laws are just in themselves and in their application" . . . Doctor Goetz Briefs, professor of Economics at Georgetown, addressed the scholastics on: "The Application of Catholic Social Principles to Modern Economic Life" . . . Our new organ was installed this month . . . Thirty healthy members of the community donated blood at the Red Cross Center in Norwalk during a recent blood drive . . . Father Provincial visited this month and during his stay gave us an interesting report on his travels throughout our Southwestern Missions. Other visitors included: Fathers **Wrenn, Mangin, Marley, Dougherty, Philben, Guthrie, Fitzgerald, McKnight, Wright, Sweeney and Dempsey** who accompanied Bishop Whelan.

● **SHREVEPORT.** 1953 status: souls, 165; Holy Communions, 3028; baptisms, 5; Sunday attendance 127 (46 children). School Building Fund Collection, \$1,455.95; envelope collection, \$267.33; social functions, \$2,911.62. Property evaluation: land, \$21,000; buildings, \$25,000; contents, \$6700; School Building Fund, \$12,800.

# PRIORITY PROJECTS

## 1. Vocations.

Five ordinations against ten losses in 1953! Desperate situation calls for extraordinary recruiting on the part of the whole Province.

## 2. Devotion to the Holy Ghost:

- a. The Archconfraternity — actively spreading the devotion. Enlist new members.
- b. The Holy Ghost Prayer Book—unbelievably popular among lay people. Tell more people about it.
- c. Holy Ghost Chaplet—enjoying a well-deserved revival. Lay people love it.

## 3. Holy Ghost Mission League.

Strong financial aid and rich in benefits.

## 4. "Adopt a Seminarian".

Steadily growing "burse" assistance to our houses of formation.

## 5. Pentecost Appeal.

Make it the biggest collection in your parish. The Province's oldest financial asset.

## 6. "Star of Jacob".

New, attractive, fictionalized life of the Venerable Libermann. Commands our especial attention because it is strictly a Province venture.

## 7. Mission News.

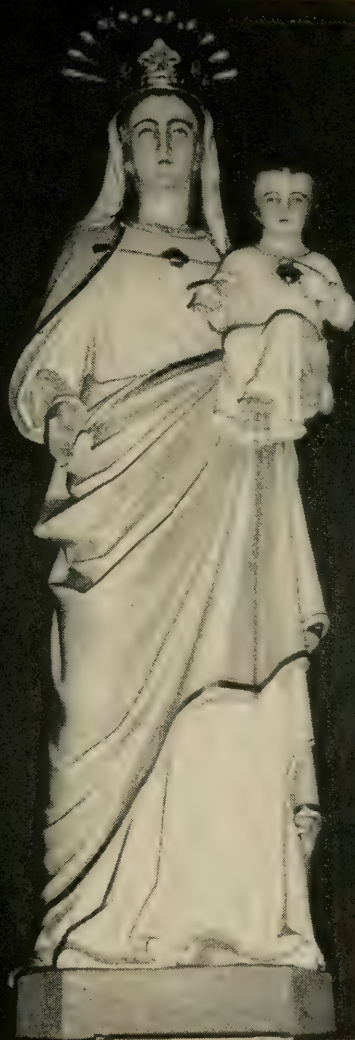
Increasingly powerful source of vocations (15 a year), financial aid to the missions, and devotion to the Holy Ghost. New subscription price of \$1 a year for big 32 pages of pictures and stories of mission life should make it easy to sell to parishioners and friends. Help the Province in its drive to sell to parishioners and friends. Help the Province in its drive to make it pay for itself by selling subscriptions.

## 8. All the works of the Province and the Congregation.

Let us pray harder and make greater sacrifices for them and for each other.

# *Our Province*

MAY 1954





# Our Province

May 1954

Vol. 23

No. 5

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U. S. A.

## Spiritual Direction—10

THE smallest difficulties impede souls. They often change their plans and intentions; they dally with trifles; they interest themselves in profitless occupations and neglect important ones; they hesitate and confuse themselves. A good director removes all these obstacles and the strengthened soul then advances.

Finally, direction of souls, and I mean the science of direction, is most useful in the confessional and in the other relationships priests have with people. It is impossible to be a good confessor if you are not a good director. This is true even in relation to guidance of beginners in the way of spiritual life for with them it is not only a matter of direction—because solutions to their simple problems are obvious—but a question of knowing the state of their souls and giving them

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## Sick List

Please pray for the speedy recovery of:  
Father Regis C. Guthrie  
Father Joseph T. Keown  
Father Eugene Moroney  
Father Joseph J. Sonnefeld  
Grandmother of Father John P. Gallagher.

COVER: Our lady of the Sacred Heart,  
St. Anthony's, Millvale. OPfoto.

what they really need.

But above all, it is necessary for the good of the converted soul. A confessor who is a good director will know how to capitalize on the dispositions he sees in the penitent.

—Venerable Libermann



# Avis du Mois

(Bulletin General, January-February 1954)

## The Cause of Venerable Libermann

DEAR Confreres:

We are unanimous in our desire to obtain the Beatification of our Venerable Father. It is but natural, therefore that we frequently say to ourselves, why is it that the Cause of Venerable Libermann doesn't move faster?" But we sometimes forget to put enough effort into publicizing the inspiring life and the magnificent works of our Venerated Father.

Every night we hear the reading of a prayer in which we ask for the miracles that are preliminary requirements for his beatification. Do we earnestly seek to make Libermann known to Catholics so that they will want to have recourse to his intercession? "Ask and you shall receive" is the promise of our Divine Saviour.

We do not ask favors from some one who is not sufficiently known to us. That means that we require a knowledge of his life and merits. It is the role of all of us to make people realize the greatness and power of our Venerable Father, in other words, it is the function of all to promote his Cause.

It is for that purpose that the General Council, in its session of February 26, 1954, decreed the following:

**From henceforth in every Province and District one Father will be charged with and be responsible for the promotion of the Cause of our Venerable Father in that Province and District. That is, he must direct and intensify in a practical, constant and extensive manner, the publicity that is capable of making known the person and the Cause of Venerable Libermann in that Province and that District.**

With the help of a competent bureau this Father will be in charge of and responsible for initiating and making use of the means which experience will indicate to be most proper to obtain a constant, efficient and widespread diffusion of that publicity.

Such means are:

a. The constant distribution of pictures, leaflets, pam-

phlets, prayers and the like, to the public, to various associations of Catholic Action, to Confraternities and other religious Societies, to the sick, to persons employed in hospitals.

b. The continual and continuous organization throughout all the houses of the Provinces and Districts of Novenas for the purpose of obtaining miracles which permit scientific verification.

c. The periodical publication of the graces and favors received through Father Libermann's intercession.

The Fathers who are in charge of and responsible for the promotion of the Cause of our Venerable Father will send reports, at regular intervals, to the Mother House and to the Very Rev. Vice-Postulator, stat-

ing what has been initiated and accomplished in the matter of publicity and, above all, making known the favors that have been received.

The Vice-Postulator will make known to the Father in charge, the favors obtained and the particular means of publicity used in all the Provinces and Districts, for the purpose of insuring continuity and efficiency in promoting the Cause.

I AM counting upon the co-operation of the Superiors of Provinces and Districts and trust that the plan outlined by the Council will be put into execution before the lapse of six months.

With the help of God may all this serve to advance the Cause of our Venerable Father!

FRANCIS GRIFFIN  
Superior General

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## Official

### Appointment

Father Joseph A. Lauritis, Father Director in charge of promoting the Cause of the Venerable Libermann in the Province of the United States.

Fathers, Brothers and scholastics who possess or have knowledge of letters and papers af-

firming favors received through the intercession of Venerable Libermann are kindly requested to contact Father Lauritis at 801 Bluff St., Pittsburgh 19, Pa. Father Lauritis is also ready to receive all suggestions, articles and biographies relative to promoting knowledge of the life and writings of the Founder.

# Votive Mass

In honor of the Immaculate Heart of Mary on first  
Saturdays of the month

(Bulletin General, January-February 1954)

In response to many requests,  
we submit the following "ordo"  
for this mass for the year 1954:  
January 2:

*Gl.*, 2 a *Or.* S. Stephani, 3a  
de Spir. Sto., sine *Cr.*, Pf.  
B.M.V. (*Et te in Venera-*  
*tionem*).

March 6:  
Prohibetur.

April 3:  
Prohibetur.

May 1:  
Prohibetur.

June 5:  
Prohibetur.

July 3:  
*Gl.*, 2a *Or.* SS. Pont., 3a  
S.P.C., 4a Oct. SS. App., sine  
*Credo*, Pf. B.M.V. (*Et te in*  
*Venerationem*), Ult. Evang. SS.  
Pont. (O. C. n. 78).

August 7:  
*Gl.*, 2a *Or.* S.C., 3a S.E.M.,  
sine *Cr.*, Pf. B.M.V. (*Et te in*  
*Venerationem*).

September 4:

*Gl.*, 2a *Or.* de Spir. Sto., 3a  
*Eccl.* vel pro Papa, sine *Cr.*,  
Pf. B.M.V. (*Et te in Venera-*  
*tionem*).

October 2:

*Gl.*, 2a *Or.* SS. Angel., sine  
*Cr.*, Pf. B.M.V. (*Et te in*  
*Venerationem*). Ult. Evang. SS.  
Angelorum.

November 6:

*Gl.*, 2a *Or.* Oct., 3a de Spir.  
Sto., sine *Cr.*, Pf. B.M.V. (*Et*  
*te in Venerationem*).

December 4:

*Gl.*, 2a *Or.* S.E.C.D., 3a Fer.,  
4a S.V.M., sine *Cr.*, Pf.  
B.M.V. (*Et te in Venera-*  
*tionem*). O.C. n. 78).

Henceforth, these directions  
will be carried in the *Ordo* as  
are those of the first Monday.  
Note that the mass of the Im-  
maculate Heart of Mary differs  
from the mass of the Holy  
Ghost in that it is *not* carried  
over to the following Saturday  
when it has been impeded on a  
first Saturday.

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## In Your Charity . . .

Please pray for the happy repose of the souls of:

Sister of Father Francis P. Smith.

Aunt of Fathers Joseph and Eugene Moroney.

Father of Father Robert Heim.

## **St. James, Alexandria, Marks 43rd Anniversary**

by Tippy Holmes  
(*The Louisiana Weekly*,  
April 17, 1954)

THE year of 1954 marks the 43rd anniversary of St. James Memorial Church, Alexandria, La. It was founded in 1911 by Father Marcus. At that time, the name was Sacred Heart Chapel. It was located at 6th and Fisk. After six months the parish was taken over by the Holy Ghost Fathers in the person of Rev. Father Schmodry, C.S.Sp. The Holy Ghost Fathers, a Religious Order, devote their lives to the Negro, here in the United States and especially in Africa.

The beloved Father Cronenberger, C.S.Sp., came to St. James in 1914 and was pastor until his death in 1948. In 1915 under his direction, the beautiful St. James Church in Romanesque style of architecture, was built through the generosity of the Smith family of Cleveland, Ohio.

Shortly afterwards the elementary and high schools were begun. Mrs. Blanche Toussaint Gonzague, was the first graduate of St. James High School. The St. James High School through the years has been known for its high educational standards. It is staffed by the Sisters of Divine Providence of Our Lady

of the Lake College, San Antonio, Texas, and by the Holy Ghost Fathers from Duquesne University, Pittsburgh, Pa.

In 1949, St. James High School tied with McKinley High School, Baton Rouge, La., to win the coveted J. S. Clarke Memorial Trophy, the highest award in the State for scholastic and athletic supremacy.

DUE to the efforts of Sister Cornelia, C.S.P., the department of music has always been outstanding. Sister Cornelia taught at St. James for 26 years and was retired last year. The St. James Glee Club and Choir has been rated "superior" for many years by the LIALA.

Under the present director, Father Kettl, it has presented musical numbers for the major religious ceremonies in the Diocese of Alexandria.

The present pastor of St. James is the Rev. Frederick Lachowsky, C.S.Sp., who is assisted by the Rev. Robert McGinn, C.S.Sp. Fathers Kettl, and McGinn also teach in the High School. Sister Mary Bonaventure, C.D.P., B.A., M.A., of Fredericksburgh, Texas, is the Principal of the School.



# Father Martin J. Hayden

## 1906-1954

“CHAPPIE’S” tragic flaw (glory?) lay in his high disdain for people’s opinions of themselves. He survived our verbal arrows and even our very physical indignities to the end. And perhaps the most deathless of his colorful epigrammatic thesaurus was his laughing appraisal of all our pretensions, “You name ’em; we got ’em!”

The man was physically enormous—but not bigger than his heart. He laughed at everybody—not for their foibles but for their faults. He laughed at himself most of all—his long succession of grave illnesses and professional disappointments you never heard about.

This twentieth century replica of the happy, hearty monk just radiated good talk. There is not an honest man in the Province who didn’t like “Chap-pie’s” talk. The man had a genuine talent for humor and a faculty for making any gathering, cleric or lay, “jump” with healthy hilarity.

Lay people loved him because he didn’t pretend to be other than an unworthy instrument of God for their sanctification. They loved him because the man in him never rode on

the back of the priest. He was one of them; genuine, humble, honest and humorously allergic to “phonies.” When you mentioned his name they smiled—not at his folly but at the remembrance of some past joy he gave them.

MARTIN Joseph Hayden was born in Philadelphia, Pa., on March 31, 1906. He was a member of St. Peter and Paul Ca-

Father Hayden



thedral parish and attended its parochial school from 1913 to 1921. From 1921 to 1923 he was enrolled at Roman Catholic High School in Philadelphia.

In 1923, Martin Hayden entered at Cornwells. Boys of all ages and conditions are little compounds of cruelty and the scholastics of that era were no exception. They seized upon the new boy's "fatness" to make him the butt of many crude and cruel verbal and practical jokes. Maybe that is what taught "Chappie" to become the supreme satirist of his time—because he certainly could handle the best of us with the timely and appropriate *riposte*.

In athletics, Martin Hayden's weight hindered his movements but not his competitive spirit. He was a fortress of defense in football and he could walk the rest of us into the ground. Academically he was hard-working and adequate. He personally refitted an ancient typewriter he found discarded in Ferndale (which nobody else ever learned to operate!) and for over six years there punched out a series of notes on the philosophy and theology lectures that were eagerly passed on to class after class that followed him.

Martin Hayden made his profession in Ridgefield, Conn., on August 15, 1929, and his

perpetual vows at Ferndale on March 15, 1934. He was ordained to the subdiaconate at Ferndale on June 23, 1934, to the diaconate two days later and to the priesthood on September 21, 1934. He made his apostolic consecration in 1935.

FATHER Hayden's first appointment was to the vicariate of Kilimanjaro in East Africa where he labored from 1935 to 1945. Even today in East Africa when you mention Father Hayden's name, the Africans laugh—but when an African laughs it is a sign of high approval and affection. They loved him because he radiated joy; they loved him because simple people love jokes; they loved him because he came to them whenever they called and he nearly always came on foot. European officials and settlers loved his company because they recognized a true cosmopolitan humorist.

His walking exploits are legend in Kilimanjaro. The Africans, great walkers themselves, marvelled at this huge man's capacity to stay with and even outlast them. He was so heavy and he perspired so freely that they couldn't believe their eyes as he trudged his flat-footed way along with them through jungles and up their famed mountains, especially at Kilo-

neni, the mountain mission where he was at one time stationed.

Illness compelled Father Hayden's return to the United States in 1945. The next eight years were marred by long bouts of illness and hospitalization. He was appointed to Sacred Heart, Lake Charles, La., in 1945, to St. Anne's, in Millvale, Pa. in 1946, to Uganda Martyrs in Okmulgee, Okla., in 1949 and to his last appointment at St. Peter Claver, Philadelphia, in January 1950.

The amazing feature of this long period of illness was the fact that it seemed to make no change in Father Hayden's disposition. To the end, in his presence, you listened for something heartily funny and you heard it. You looked for the jolly round frame to quiver all over with laughter and you saw it. You expected the puffed-up statistic and you got it.

[O the reader who may have

waited until now to read the "other" side of this happy man's character, we happily report that we have no intention to write it. We called him "Chappie" because we meant it. He was a friend to all and a most generous confrere. We do not deny he had his faults—but we bury them with his poor bones. They were not big enough for our attention or remembrance and not dark enough to withstand the bright sunshine of his healthy humor. Who remembers any of them, even so soon after his departure? This writer des not.

Suffering from a fatal illness of the liver, Father Hayden had been preparing for another return to the hospital when he was stricken with a heart attack on January 8, 1954. Funeral services were conducted at St. Peter Claver Church on January 12 and interment followed on the same day at the community cemetery, Holy Ghost Missionary College, Cornwells Heights, Pa. R. I. P.

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### Our Lady's Love for Priests

"Our Lady loves everyone with a most tender love, but she has a particular predilection for priests who are the living image of Jesus Christ. Take comfort in the thought of the love of the Divine Mother for each of you and you will find the labors of your sanctification and priestly ministry much easier."—Pope Pius XII: *Menti Nostrae*.



DEER

St. Joseph supervises building of Assumption Hall at Duquesne U.

## News Roundup

● **DUQUESNE.** Father Joseph Rengers, University chaplain, preached the annual retreat for the students on April 12-14 . . . The School of Education celebrated the 25th anniversary of its founding on May 7-8 . . . The School of Music presented a special Marian concert at Carnegie Music Hall on May 9 . . .

A special Marian Sunday will replace the traditional May Crowning ceremonies on May 16. This year the entire student body and faculty will participate in a combined ceremony to honor Mary in an outstanding public function . . . Alumni Day will also be held in conjunction with Marian Sunday so



that the entire University family, past and present, will participate. Annual Mass for deceased alumni will be celebrated in the University Chapel on May 30.

#### ● ST. ANTHONY'S, MILLVALE.

Father **Gottfried Thelen** celebrated the 25th anniversary of his ordination on April 20. Father Thelen was born in Broichweiden, Germany, made all his studies at Knechtsteden and made his Apostolic Consecration July 11, 1930. He served in our missions in Onitsha (1931) and Benoue (1934) and was interned by the British with six-

teen other German Fathers and Brothers at Jamaica, B. W. I., from December 3, 1940 to January 15, 1947. He was appointed to Chippewa Falls (Holy Ghost) in 1947 and to St. Anthony's, Millvale on September 19, 1953 . . . At his Jubilee Mass, Father Thelen was assisted by Father **Peter Becker** deacon; Father **Louis Schenning** subdeacon; Father **Charles Behl**, master of ceremonies. Father **Alphonse Favre** preached the sermon. Nearly thirty Fathers attended the Solemn High Mass and dinner which followed in the parish hall.

**Father Thelen cutting anniversary cake**

OPfoto





OPfoto

er Thelen's anniversary mass

● **ANN ARBOR.** The Camera Club now numbers 34. Father **Charles Coffey** is moderator . . . The furnishings for the new dormitory are now completely installed and feature several added conveniences : . . . The seminary library has passed the 2000 mark in volume. Father **Weigand's** carpentry skill has made it a thing of beauty . . . The latest issue of **The Outlook**, seminary periodical, appeared April 10 . . . On the agenda for the remaining school year are: Oratorical Contest, May 28;

Final examinations, June 1; Graduation Exercises, Departure, June 6.

● **MOSHI.** Bishop **Byrne** ordained four African priests on December 19. He is making a Golden Jubilee visitation of all the missions in the diocese, celebrating Pontifical Mass at each. On his "safari" so far, he has blessed the Church of the Assumption at Kibosho (December 20), Sacred Heart at Maua (January 22) and St. Terese, Narumu (February 7) . . . Annual retreats were held in Kibosho from January 10 to the 16th and from the 24th to 30th. Ten temporary altars were erected so that fifteen Masses could be celebrated simultaneously by the retreatants. Father **Comerford**, of the Irish Province, and stationed at Nairobi, was retreat master.

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### The Heresy of Action

" . . . those who presume that the world can be saved by what has been rightly called 'the heresy of action' must be made to exercise better judgment. The heresy of action is that activity which is not based upon the help of grace and does not make constant use of the means necessary to the pursuit of sanctity given us by Christ."—Pope Pius XII: *Menti Nostrae*.

# HOLY GHOST FATHERS

## Missionary Statistics

Personnel in the Missions	1951-52	1952-53
Priests .....	1,795	1,856
Brothers .....	228	235
Junior Seminarians .....	1,473	1,433
Senior Seminarians .....	311	355
Catechists .....	20,598	22,862
<b>Populations</b>		
Total .....	24,389,405	24,967,942
Catholics .....	3,825,762	4,511,536
Catechumens .....	526,686	584,875
Mohammedans .....	4,541,158	4,558,938
Other religions .....	1,234,668	1,287,432
Pagans .....	13,786,989	13,510,792

### Assumption Church, Kibosho

VARGA



## Institutions

Universities .....	1	1
Secondary schools and colleges .....	86	94
Professional schools .....	189	191
Normal schools .....	37	35
Elementary schools .....	3,660	4,895
Teachers .....	10,915	12,993
Hospitals .....	19	50
Dispensaries .....	312	343
Orphanages .....	136	138
Leprosaria .....	22	25

## St. Teresa's, Narumu

VARGA





# Our Dead, 1953

(Bulletin General, January-February 1954)

## 1. BISHOP

The Most Rev. Jean Batiot, titular bishop of Attalea and vicar apostolic of Majunga, on August 31, 1953, at the age of 54.

## 2. FATHERS

<b>Name</b>	<b>Date</b>	<b>Province</b>	<b>Age</b>
Coffey, Patrick	January 3	Ireland	86
De Jaham, Eugene-Antoine	January 29	Martinique	74
<b>Lynders, Joseph John</b>	February 10	<b>United States</b>	<b>51</b>
Olivaz, Pierre-Antoine	February 14	Switzerland	45
Hubendorf, Aloyse	February 25	France	43
Briault, Maurice	March 5	France	78
Lowell, Francis	March 5	Onithsa-Owerri	72
<b>Goebel, Henry</b>	<b>March 14</b>	<b>United States</b>	<b>80</b>
Bermel, Philippe	April 2	Germany	47
<b>Campbell, James Joseph</b>	<b>April 5</b>	<b>United States</b>	<b>50</b>
<b>Otto, Joseph Vincent</b>	<b>April 10</b>	<b>Kilimanjaro</b>	<b>31</b>
Byrne, John	April 13	Ireland	81
De Scao, Jean-Louis	April 17	Martinique	75
Atissse, Jean-Georges	May 15	France	67
Moareau, Camille	May 16	Reunion	36
Avole, Jean-Marie	May 30	France	65
Daly, Cornelius	July 15	Ireland	48
O'Brien, Gerald	August 12	Benoue	28
<b>Manning, John Joseph</b>	<b>August 17</b>	<b>United States</b>	<b>48</b>
Bimbault, Leon-Jean-Baptise	August 23	Senegal	85
<b>Molt, William</b>	<b>September 1</b>	<b>United States</b>	<b>49</b>
Legris, Henri-Paul	September 8	Nova Lisboa	43
McDermott, Joseph	September 24	Sierra Leone	48
Elles, Antonio	October 19	Portugal	73
<b>Logan, Cornelius</b>	<b>November 7</b>	<b>United States</b>	<b>42</b>
Memme, Albert	November 24	France	72
<b>Lyland, James</b>	<b>December 6</b>	<b>United States</b>	<b>67</b>
<b>Brooks, Robert</b>	<b>December 9</b>	<b>United States</b>	<b>44</b>
Meyer, Eugene	December 11	France	59
Hartz, Leon	December 12	France	64
O'Shea, Philippe	December 24	Ireland	82

Name	Date	Province	Age
Perger, Francois	December 27	Germany	74
Sutter, Joseph	December 28	Nova-Lisboa	78
Frank, Philippe	December 29	Germany	81

### 3. BROTHERS

Robertus van der Burg	January 26	Holland	36
Oskar Kiwatt	February 20	Germany	50
Emmeran Krieger	March 30	Germany	65
Wienand Kiescher	April 4	Bethlehem	62
Hyacinthe Schulte	June 3	Brazzaville	78
Marie Michael Brosens	August 14	Belgium	64
Aubin Saintilan	August 17	France	67
<b>Novatus Ebbers</b>	<b>October 27</b>	<b>United States</b>	<b>83</b>
Eugene Marie Burban	October 31	France	70
Narcyso Da Costa	December 8	Portugal	85

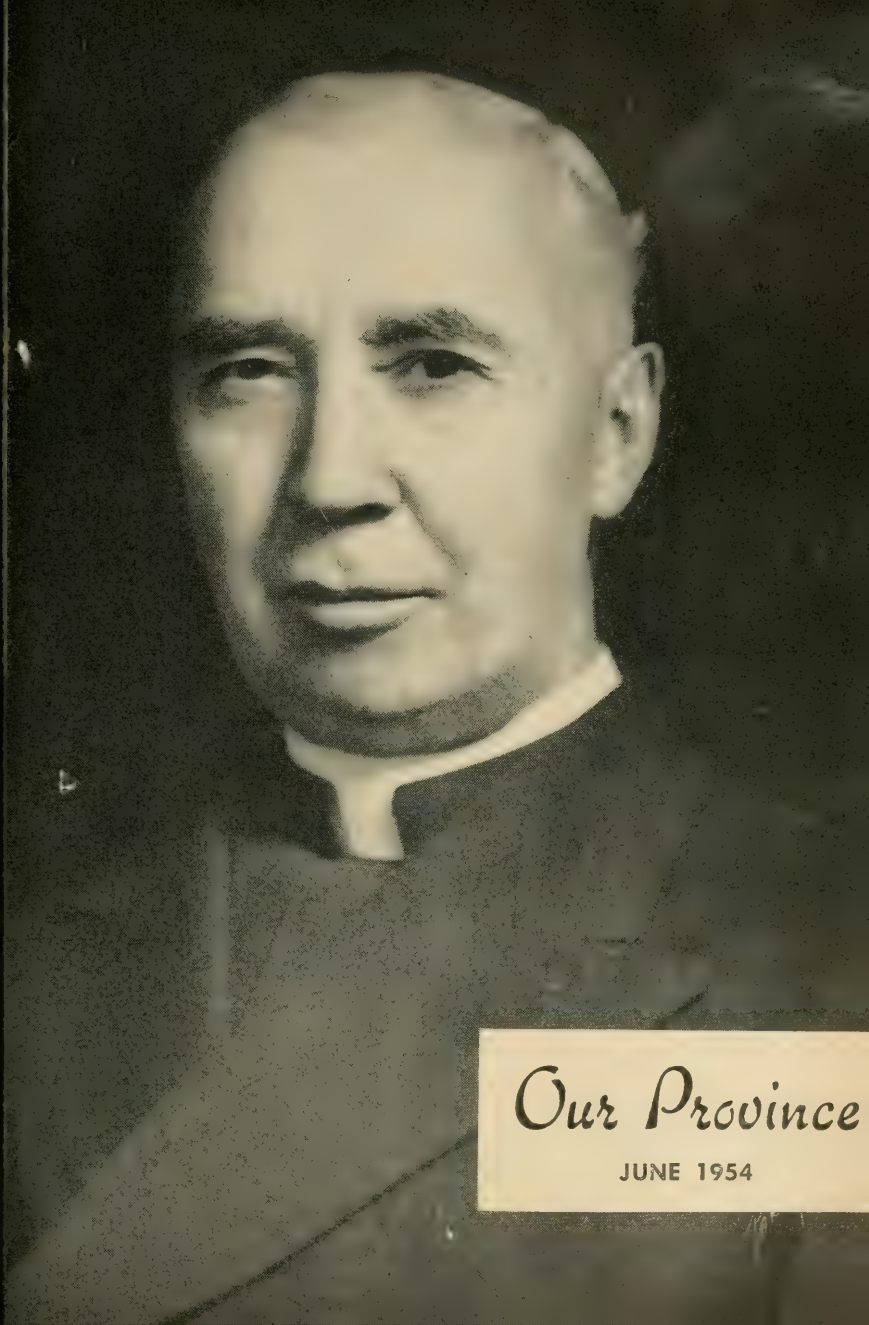
### 4. NOVICE CLERIC

M. Fischer, Teo	October 22	Germany	25
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Sacred Heart, Maua

VARGA





*Our Province*

JUNE 1954



# Our Province

June 1954

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## Sick List

Please pray for the speedy recovery of:

Father Regis C. Guthrie  
Father Joseph T. Keown  
Father Eugene Moroney  
Father Joseph J. Sonnefeld

COVER: Father J. Joseph Callahan. Photo courtesy Parry Studios, Pittsburgh, Pa.

## Spiritual Direction—11

SPIRITUAL direction is a pastoral function. Souls are the flock of the Sovereign Pastor who leads them along little paths where He shows Himself by the grace that He attaches to their direction. That is why it is said: "**qui regis Israel, intende, qui deducis velut ovem Joseph.**" Hence you can see that the Holy Ghost has made spiritual direction the duty of pastors.

In the New Testament, what Our Lord said of the pastorate is applicable only to the direction of souls. Our Lord, the Good Shepherd, leads the flock and guides it. The pastor united to Our Lord guides the goings and comings of His flock and finds pasture for them. He does not give them of his own but finds their proper pasture and leads them to it. God Himself wants to nourish the flock; it is in Our Lord that they should find their nourishment.

— Venerable Libermann



# Official

## Ordinations

**Ferndale.** Most Rev. Lawrence J. Shehan, bishop of Bridgeport, ordaining prelate, on June 3:

Rev. Mm. John Yates, James McNally, Martin Conroy, Norbert Rosso, Francis Landry, John Moran, Joseph Harman, Fredrick Clark, Silvio D'Ostilio, John Costello.

## Apostolic Consecration

**Ferndale.** Forty-first Annual Departure Ceremony, June 6, Very Rev. Father Provincial, Francis H. McGlynn, presiding, Rev. David F. Bannon, director of the Society for the Propagation of the Faith in the diocese of Bridgeport, preaching:

Fathers Joseph McDonough, George Healy, Francis Kichak, Francis Kanda, Charles Read, Joseph Healy.

## In Your Charity

Please pray for the happy repose of the souls of:

Mother of Father Thomas Markey.

Grandmother of Father John Gallagher.

Sister of Father Francis P. Smith.

Father Jos. V. McCorristin, pastor of Our Lady Star of the Sea, Atlantic City, N. J.

# PRAY TO



Venerable Libermann

For aid in:

1. Nervous disorders.
2. Overcoming trials.
3. Discouragement.
4. Obtaining gift of Faith.

### PRAYER FOR THE BEATIFICATION OF VENERABLE LIBERMANN

O Divine Spirit, O Holy Heart of Mary, deign to glorify your faithful servant, Venerable Francis Mary Paul Libermann, by granting to us, through his intercession the miracles which the Church requires for the glorification of her children.

Kindly report all favors received through prayer to Venerable Libermann to:

**REV. JOSEPH A. LAURITIS, C.S.Sp.**  
Promoter of the Cause  
801 BLUFF STREET  
PITTSBURGH 19, PA.



**Father John Yates**



**Father Martin Conroy**



**Father James McNally**



**Father Norbert Rosso**

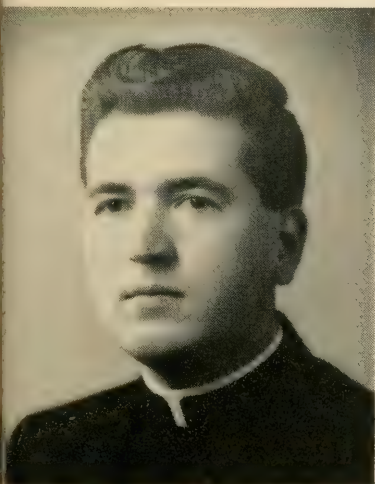
# **Ordained**



**Father Francis Landry**



**Father Joseph Harman**



**Father John Moran**



**Father Frederick Clark**



**Father Silvio D'Ostilio**



**Father John Costello**

Photos by Mr. Henry Florence

The films "Now the Priesthood" and "Kilimanjaro Mission" have been well received in all schools and parishes, and especially the Catholic Press Exhibition at Chorley.—**Bulletin of the English Province**, April 1954, page 27.

That our specific work, the poor and abandoned, does not excuse us from the obligation of being educated should need no demonstration, especially in

view of modern conditions that make all mission work school work to some extent.—**The Flame**, May 1954, page 2.

● **LAFAYETTE, ST. PAUL'S.** Father **Albert McKnight** directed the production of the high school students' "The Mikado" on May 30 . . . In May, the following events took place: on the 9th, May Procession; on the 16th, First Communion; on the 23rd, Graduation.



# **Father Callahan Celebrates Golden Jubilee**

**by Father William J. McElroy**

**O**N Monday, April 26, Father J. J. Callahan celebrated his fiftieth anniversary in the priesthood with a Solemn High Mass and Solemn Benediction of the Most Blessed Sacrament in the presence of His Excellency, the Most Rev. Charles P. Greco, bishop of Alexandria. The Golden Jubilee celebration continued through the day with a dinner for the clergy at noon and later a banquet for the people of the parish.

The ceremonies began at 10 A. M. in St. Augustine's church, which was crowded for the occasion with priests from all parts of Louisiana and with lay people of the parish and surrounding area. Assisting Father Callahan as deacon was Father James Murnaghan, pastor of Our Lady of Prompt Succor church, Mansura, La., and as subdeacon, Father Anthony Walsh, pastor of St. Daniel's church, Shreveport, La. Attending the Bishop in the sanctuary were Father Edward F. Wilson, pastor of St. Anthony's church, Natchitoches, La., and Father Herbert J. Frederick, pastor of St. Edward's church, New Iberia, La. The sermon was preached by Father George J. Collins, superior at Cornwells.

**P**RESENT in the body of the church were the Rt. Rev. Msgr. S. J. De Keuwer, pastor of Immaculate Conception church, Natchitoches, La., his assistant, the Rev. John M. Gayer, Father Louis Dietrich, from Chippewa Falls, Wisc., and the following Holy Ghost Fathers from various parts of the state of Louisiana: Fathers Joseph Donohue, Philip Haggerty, Ivan Huber, Alfred Juliano, Michael Kanda, Edward Knabel, Frederick Lachowsky, Joseph Landy, Joseph Lucey, Robert McGinn, Timothy Murphy, Clement Roach, Julian Wrobel and William McElroy. The number of lay people came to 300.

In his sermon, Father Collins spoke of the fifty years of priestly work done by Father Callahan as an educator and as a parish priest, praising the simplicity as well as the competence with which he met every task. Father Callahan himself spoke briefly at the end of the Mass, thanking the Bishop and all who attended. Bishop Greco expressed his pleasure at being present on the occasion, congratulated Father Callahan, and praised the work of the Holy Ghost Fathers in the Alexandria diocese.

The dinner in honor of Father Callahan, given in the school hall after the ceremonies, was attended by the Bishop and clergy and prepared and served by the people of the parish.

The banquet attended by the members of the parish began at 5 p. m. Letters of congratulation from the Superior General, the Procurator of the Congregation at Rome, and from the Provincial were read by Father Collins. A television set was presented to Father Callahan by the people of the parish.

FATHER Callahan's long and useful life as a priest of God began in February, 1904, in St. Vincent's Abbey, in Pittsburgh, Pa. Born in Bay City, Mich., J. Joseph Callahan showed brilliance as a student in his early years. His inquisitive mind went far beyond the teachings of his professors, and he rose far above his fellow students. He was sent to the Gregorian University in Rome for his theological studies. On his return in 1903, he was placed teaching theology in Cornwells, the only scholasticate of the Holy Ghost Fathers in the United States at that time. He was yet to be ordained, though he was teaching priests.

After ordination, he went on with his teaching. Later, he went to Ferndale, to become the first professor of the new

senior scholasticate there.

Father Callahan spent a great deal of his priestly life in the field of education, in Cornwells where he became superior, in Ferndale, and at Duquesne University, Pittsburgh, Pa., where he spent ten years as president. Yet there were years of parish work. For five years he was pastor of Notre Dame Church, Chippewa Falls, Wisc., and now he has been pastor of St. Augustine's church in Isle Brevelle, La., for fourteen years.

Father Callahan's ability is recognized not only in the field of theology and Holy Scripture, but in philosophy, classical and modern languages, and science. He has twice written papers for the International Congress of Philosophers, papers which he read and defended in the universities of Europe. He speaks several languages: Latin, Greek, French, German, Italian, and his native English. He has a reading knowledge of others. He has written books on theological subjects, on English Grammar, and on mathematics. His two-volume work, "Euclid or Einstein," gives the history and proof of the parallel theory and disproves Professor Albert Einstein's theory of relativity.

After fifty years, Father Callahan still lives a full life. May God spare him for us *ad multos annos!*



Deer

**Solemn Benediction at Shrine of Our Lady of Victory,  
Duquesne University, May 16.**

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## *News Roundup*

**DUQUESNE.** Father **Vernon Gallagher**, university president, was one of 60 business, industrial and educational leaders from all parts of the U. S. who made an eight-day tour of military bases in the United States as part of the Civilian Orientation program . . . The traditional May Crowning ceremony was suspended this year to make place for a special Marian Year ceremony in which all

levels of the University participated. The ceremony took place outdoors at the Shrine of Our Lady of Victory on May 16. A procession formed at the Classroom Building and proceeded across the campus to the Shrine, where the sodality president placed a floral crown at the foot of the statue and led the recitation of the Act of Consecration to the Blessed Mother. Recitation of the Rosary fol-



**Monsignor Paul Campbell preaching at Duquesne's Marian Day ceremonies.**

lowed. Monsignor Paul E. Campbell preached the sermon and Solemn Benediction ended the ceremony . . . Superseding the principal concert of the year, the School of Music presented a special program of Marian music at Carnegie Hall on May 9. Musical works of English, German, Ukrainian, Irish, Italian, French, Belgian and American composers gave the concert an international flavor in tribute to the "woman above all women blest."

● **SACRED HEART, DETROIT.** On May 2, diocesan shut-in day, Father **David Ray** supervised the transportation of shut-ins to Sunday Mass. Accompanied by a nurse-parishioner and with the cooperation of an undertaker-parishioner, many persons attended Mass that day. Father Ray also celebrated mass on a portable altar in the auditorium of the nurses' training school in Harper Hospital for patients who could be moved from their hospital beds. It was the only



such exercise in a non-Catholic hospital in the diocese that day. Chancery officials commended his enterprise highly and a very favorable impression was made upon the hospital personnel.

● **FERNDALE.** On Palm Sunday and the last four days of Holy Week and Easter Sunday, the entire community journeyed by bus to St. Augustine's Cathedral in Bridgeport to participate in the episcopal ceremonies of Holy

Week. The scholastics chanted Tenebrae and took charge of all the singing which accompanied the various liturgical functions throughout the week . . . Father **Albert Bullion** spoke to us on the work of our missions in Puerto Rico . . . The novices spent a day here at Easter and engaged us in baseball and tennis . . . "The relation of Church and State in the United States is not ideal," was the topic for the annual disputation in Dogma . . . The large hemlocks at

Fathers Thomas and James Maguire at a recent reunion with their sisters whom they had not seen for many years.



the entrance along the front drive have been removed and replaced by smaller evergreens . . . Visitors: Fathers **Ackerman, Marley, Sullivan, Schuster** and **Wright**.

● **CORNWELLS.** The scholastics visited the shrine of the Miraculous Medal in Germantown on May 9, to fulfill Marian indulgence requirements . . . Camera Club sent eight representatives to a photographic exhibition at the Arena in Philadelphia . . . Father **Philben**, assistant Mission Procurator, gave an interesting mission talk on April 6 . . . Open house for families of Vocation Club members on April 25 was attended by approximately 150 persons . . . Father

**Woiffer** presented the college with copies of Gebhard Fugel's **Last Supper** and a 19th century French painting of Christ seated in the midst of a peasant family. Both are products of a New York studio and valued at \$1200. They have been placed on the rear wall of the junior study hall and each covers about 63 square feet of wall area . . . Schedule of events to close out the school year: May 19, lecture by Rev. Denis J. Comey, S.J.; May 21, annual Oratorical Contest; May 23, annual Field Day; May 27, Ascension Thursday; May 28, Final Examinations, beginning of Pentecost Novena; June 2, Commencement Exercises; June 4, summer holidays.

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### Our Lady of the Bluff

She stands serene as the Angelus peals and echoes "Ave"  
O'er lonely high flung garden.  
'Tis as e'er it were on blessed feudal fields,  
Yet now, forgotten tollings in a world of woe,  
Serve only her heart to harden:

Not so! You err, oh shallow thoughts, whose judgment feign  
and underrate, the Lady pure and strong!  
You cannot know, for will you see, the men she draws her way,  
Up to this shrine and by again, who whisp'ring "Ave,"  
Perhaps wink — and pass along.

—Anonymous

(From "Our Tribute to Mary", Duquesne University program for Marian Year program of May 16.)

# School of Education at D. U. Celebrates 25th Year

THE University School of Education observed its 25th anniversary with a two-day program May 7 and 8.

The observance began the evening of May 7 with a "Parent's Night" on campus.

The next day several hundred nun-graduates marked the anniversary with "Sister's Day." The Sisters' activity began with a Solemn High Mass in the University Chapel at 10:30 a.m. Celebrant was Rev. John E. Baney, former member of the School of Education faculty, Director of Studies at Ann Arbor, Michigan. He was assisted by: deacon, Rev. John B. McDowell, assistant superintendent of Pittsburgh Catholic Schools; subdeacon, Rev. Daniel M. Kirwin, superintendent of Wheeling Catholic Schools. Very Rev. Monsignor Thomas J. Quigley, superintendent of Pittsburgh Catholic Schools, delivered the sermon.

The Mass was followed by a luncheon in the University Cafeteria. Principal speakers were: Mother Rose Elizabeth, C.S.C., superior general of the Sisters of Holy Cross, and Sister M. Edith, C.D.P., president of the Sisters Alumnae Association of the University. Most Rev. Cole-

man F. Carroll, auxiliary bishop of Pittsburgh, extended congratulations.

Saturday evening, graduates, students and friends of the School of Education observed the anniversary with a dinner in the Hotel Webster Hall. Principal speakers were Dr. Francis M. Crowley, dean of the School of Education at Fordham University, Dr. Henry Klonower, director of Teacher

## At the Anniversary Mass

Deer



Education and Certification for the Pennsylvania Department of Public Instruction, and Most Rev. John F. Dearden, bishop of Pittsburgh. Toastmaster was William V. Campbell, E'34, who is now superintendent of Homestead Schools. The Invocation was given by Rev. Salvatore J. Federici, C.S.Sp., University director of Admissions, and the Benediction was said by Rev. Robert J. Mahler, president of the Catholic Educational Association of Pennsylvania.

**THE Duquesne** University School of Education was found-

ed in 1929 by the late Very Rev. Raymond V. Kirk, C.S.Sp., who served as the first dean until 1939 when he became president of the University. He was succeeded as dean by Dr. Kathryn Redman who served from 1940 to 1942. Dr. A. Lester Pierce directed the School from 1942 to 1944 when he was succeeded by the present dean Rev. George A. Harcar, C.S.Sp.

When the School opened in 1929 it was empowered to grant the Bachelor of Science degree in secondary education. Since that time approval has been granted by the State Council of Education to grant degrees in

#### **At the Anniversary Dinner**

Deer







**The late Father Kirk**

Music Education (1930), Business Education (1932), Graduate Education (1935), Educational Administration (secondary) (1936), Elementary Education (1937), Library Science (1944), Guidance Counseling (1952), Educational Administration (1952), and Speech Correction (1954.)

In 1929 the School had an enrollment of 168 and a faculty of 34. At present there are 907 students and a faculty of 82. The School's peak enrollment was 1141 students in 1950. Over 1000 Bachelor's degrees have been granted to School of Education graduates throughout the past 25 years.

## Changes in the Missal, Ritual and Breviary

A decree of the Sacred Congregation of Rites of June 3, 1953, introduced changes in the rubrics of the Missal and the Ritual in accordance with the Constitution *Christus Dominus*.

1. **In the Missal:** In the chapter: *De defectibus in celebratione Missarum occurrentibus*. Title X. *De defectibus corporis* (regarding the Eucharistic Fast).

2. **In the Ritual:** Title V: *De Sanctissimae Eucharistiae Sacramento*: Chapter I (regarding the Eucharistic Fast, changes in Nos 3 and 4). Chapter IV, Communion of the sick, changed in No. 4 regarding the privilege of the sick who are unable to remain fasting. Chapter V, Instruction regarding priests who baptize, three numbers have been added (1, 2, 3).

3. **In the Breviary.** There are additions to the 6th Lesson for the following feasts: St. Michael, May 8; St. John the Baptist de La Salle, May 15; St. Alphonsus Liguori, August 2; St. Joseph Calasanz, August 27; St. Albert the Great, November 15.

(*Acta Ap. Sedis*, February 16, 1954)

## PENTECOST REUNION

• SHARPSBURG, ST. MARY'S. On June 7, more than thirty Fathers and Brothers in the Pittsburgh area were guests at the annual Pentecost Reunion held at the "mother foundation" of the American Province, St. Mary's, Sharpsburg, Pa.

After dinner in the evening, the confreres spent an enjoyable social evening in the community room and on the parish grounds.

## Prayer

*To obtain the beatification of Venerable Francis  
Mary Paul Libermann*

O Holy Ghost, who chose thy Servant FRANCIS MARY PAUL to restore the Congregation consecrated to Thee, deign to perform in his favor a work of your Almighty Power.

O Mary, who through thy Servant didst raise up apostles of Thy Immaculate Heart and send them to the abandoned souls of the black race, obtain that soon we may be able, with them, to invoke him as their protector in heaven.

O Divine Spirit, O Holy Heart of Mary, glorify your Servant FRANCIS MARY PAUL by granting to us, through his intercession . . .  
(Here name the favor you are asking).

# *Our Province*

JULY 1954



# Our Province

July 1954

Vol. 23

No. 7

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### Sick List

Please pray for the speedy recovery of:

Father Regis C. Guthrie.  
Father Frederick T. Hoeger.  
Father Joseph T. Keown.  
Father Eugene Moroney.  
Father James J. McGurk.  
Father Joseph J. Sonnefeld.

### Spiritual Direction—12

SOULS receive their nourishment from the sacraments and from the internal communications of the Holy Ghost. These are the two principal sources of life for souls. Our Lord pours into them His sanctifying grace which properly speaking, their life. By this grace, which continually increases and spreads, the Holy Ghost lives in them.

Our Lord further adds special graces which excite, aid and perfect the acts and pious habits of the soul, toward which sanctifying grace leads and which they increase, expand and strengthen more and more. Finally, the more faithful the soul is to these graces, the greater the increase of sanctifying grace, the holier and more perfect the soul.

—Venerable Libermann

COVER: First graduates at Ann Arbor, I. to r., Daniel Guyot, Thomas Jansen, Thomas Freil. Photo by H. Windver.



# First Graduation at Ann Arbor

NEARLY two hundred parents and friends attended our first graduation on June 6. In the words of Father *Charles Connors*, provincial prefect of studies and principal speaker, this was a day full of joy, "for you, the first graduates of Ann Arbor; for you, the staff, priests and brothers, who have labored to produce these first fruits; for the province of the United States; for each and every Holy Ghost Father throughout the world; and for the people of Africa, Puerto Rico and the United States, to whom the future priests of Ann Arbor will be sent."

The ceremony began at one o'clock with Solemn High Mass, followed by the sermon and the distribution of diplomas and awards and closed with Solemn benediction. Officers of the Mass were Father *John Baney*, celebrant; Father *Dayton Kirby*, sacristan; Father *George Reardon*, subdeacon.

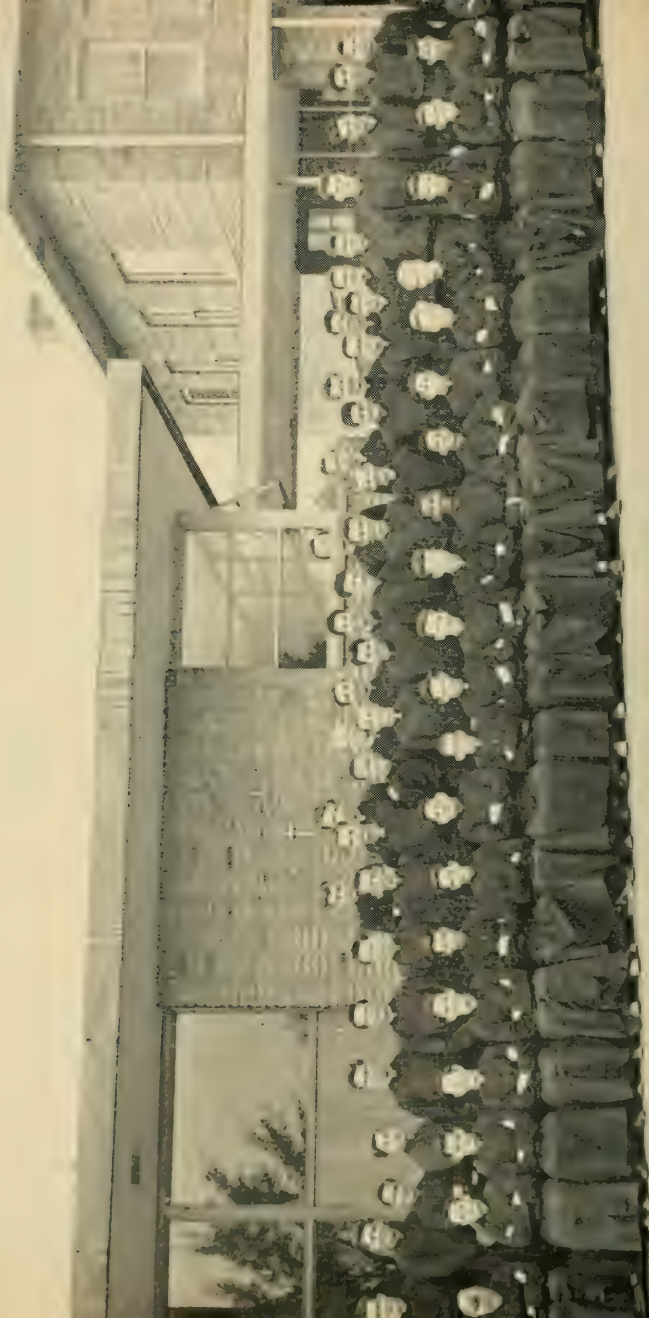
The first graduates, Thomas Jensen of Los Angeles, California, Thomas Freel, of Bay City, Michigan, and Daniel Ayot, of Wyandotte, Michigan, received diplomas from Father Reardon, director of scholastics. Awards of excellence were conferred on Thomas

Freel, of the fourth year; Ralph Poirier, of the third year; Michael Rydock, of the second year; and Herbert Forster, of the first year. Luncheon was served after the ceremonies to faculty, students, graduates, parents and friends. All the students then departed for the summer vacation.

This was a great day for those of us who were here from the beginning. We have seen the property transformed from what looked like a mud-hole in September 1951, to a beautiful campus in June 1954. The first days were difficult and only our hope could keep alive the dream that better days were ahead. Now those hopes are realized. It made one proud to be part of it all.

STILL, this is only a beginning. We are looking forward to the day when we will be able to send off many more than three scholastics. The prospects for the future look excellent. We have a fine student body with a great mission spirit, great zeal and a real attachment to the Congregation among the scholastics. There is every reason to have hopes far higher than those of the first days.

We are hoping to be able to



build a gymnasium in the near future. We are praying that God will send us a benefactor for this project. During the summer we will complete the paving of the road, dig a new well and equip the two junior dorms with new beds and inner-spring mattresses. Father *Weigand* has promised to make the beds—a very generous offer considering the hot summer months ahead and the great amount of work he already has at the State Hospital.

THE school year 1953-54 drew to a close with the usual amount of final activities setting the tone for the successful completion of a year of hard work. On May 28 we had our second annual Oratorical Contest. The three finalists from each class gave their selections before the assembled student body, faculty and visitors. The judges were Fathers *Dayton Kirby* and *Eugene Kirkwood*, *Cyril Keating*, of *Milan, Michigan*, and *John Mooney* of *Ypsilanti, Michigan*. The winners were *Thomas Jansen* of the fourth year; *Thaddeus Ptasenski* of the third year; *Brian Regan* of the second year; and *Joseph Thibodeaux* of the first year. Father *Francis Garstkie-wicz*, instructor in English, pre-

## Vocation Sources

Ann Arbor, 1951—

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Mission News.....	23	16
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sented each winner with an English dictionary.

More than 250 visitors came to witness the events of Field Day on May 30. All of the students participated in the various track and field events, and many interesting races were inserted for the benefit of the children of the visitors. Prizes were awarded to winners of individual events.

A victory dinner was held on Thursday, June 4. Prizes were awarded for all sports events throughout the year and special awards were made to the "best" athletes of the year: *Dennis Thiel*, of the senior division and *K. La Porte* of the junior division.

This year our sports program rounded out into full schedules in basketball, football and base-



Entire student at Ann Arbor. Photo by H. Windver.

ball. Our teams looked very well this year in new basketball and baseball uniforms and their sportsmanship matched their appearance.

Trying to make the deadline of June 6, many manual labor projects were pushed through. The students planted 3,000 young pines in a nursery for later transplanting. Walks and lawns were put in behind the dormitories. Two new pipe-

lines were sunk for proper drainage of the roads; one pipe-line was put in for our new water supply.

But along with all our work, we found time to play. The pool was filled and well used by the students; and on the last day of May we had an outdoor picnic for all by the pool. In the midst of all this activity, examinations took place from June 1 to June 4.

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## Building Boom in Moshi

Last year new churches were built in Uru and Kibosho. At present Father Morley at Uru is at work on a large school with seven classrooms and Father Prueher on a new Middle School, using stones and other materials from the old church at Kibosho.

New chapels for Masailand went up last year at Monduli, Kibaya, Kijungu and Loliondo. More of the same are on the drawing-boards.

Completed this year so far are new churches at Maua and Narumu, the latter's old church having been remodeled and adapted for a two-room school. People have already brought the sand and stone to build a new and larger church to seat 1,500 at Marangu.

Mashati is completing its Middle School and planning other primary schools, a Fathers' house and a new church. Rombo has built a new hospital and is finishing its Middle School. Useri is collecting materials for a badly-needed new church. Mengwe is developing rapidly and needs a new church and annex.

Everywhere in the diocese the missions are in the midst of a building boom, thanks to the merciful Providence of God, the zealous missionaries, the cooperative African Catholics and the prayers and generosity of friends at home.

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### Ordination Day at Ferndale

Front row, l. to r., Father Frederick Clark, Very Rev. Father Edmund Supple, His Excellency, Most Rev. Lawrence J. Shehan, bishop of Bridgeport, Father John Yates. Second row, l. to r., Father Francis Landry, Father Norbert Rosso, Father John Moran and Father James McNally. Back row, l. to r., Father Joseph Harman, Father Martin Conroy, Father John Costello and Father Silvio.

## News Roundup

● **FERNDALE.** Thirty-eight scholastics made the annual trip to Maryknoll where the feature of the day was a basketball game in which our hosts defeated us 51-41 . . . Open house at Ferndale on May 16 in observance of Vocation Sunday in the diocese of Bridgeport was attended by over 850 visitors. Bishop **Shehan** of Bridgeport addressed the guests and stressed the need for vocations to religious life

and priesthood. Our two movies were shown and selections of Gregorian chant were sung by the schola. Solemn Benediction on the front lawn concluded the day. Father **Francis Wright** was in charge of arrangements . . . The young Fathers made the annual trip to St. Mark's to administer the sacrament of Baptism . . . As an observance of the Marian Year, Father **F. X. Williams** enrolled the scholastics



## Duquesne University Retreat Group

Ninety-seven Fathers attended the Annual Retreat at Duquesne University June 13-18. Father William P. Murray was retreat master. Photo by Father Deer.

and Brothers in the Central Association of the Miraculous Medal . . . The scholastic year came to a close on May 18. A freeday on the 20th, anniversary of the founding of the Congregation, preceded the final examinations . . . Father **William Strahan** gave the conferences during our annual eight-day retreat which began on May 27 . . . Visitors to the Community during the past month included: Fathers **Provincial, Sweeney, Eberhardt, Dougherty** and **Wright**.

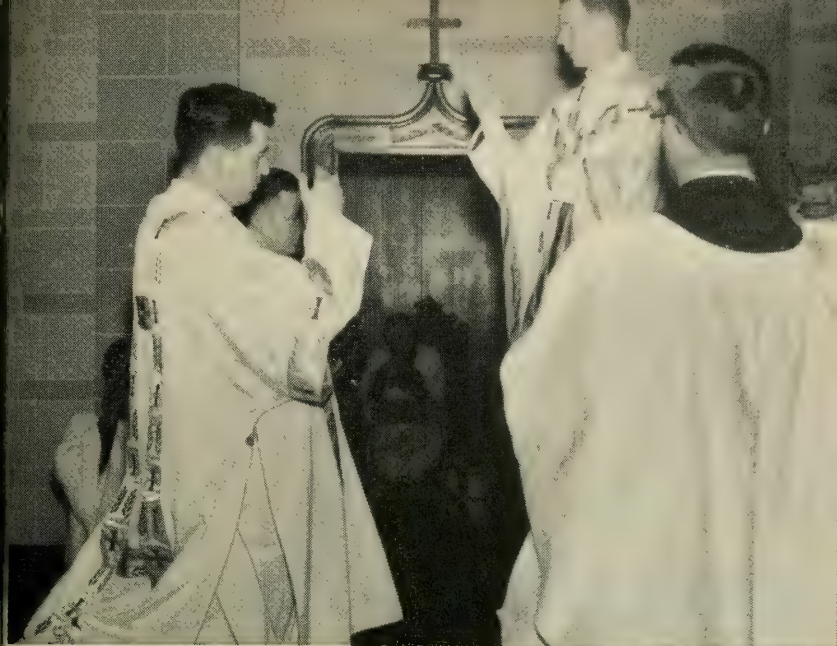
● **ANN ARBOR.** On June 7, the community at Ann Arbor



## Photos on page 105

**TOP:** On June 17, the feast of Corpus Christi, solemn Mass was celebrated for the retreatants in the Duquesne University chapel. Newly-ordained Father Martin Conroy was celebrant, Father John Moran, deacon, and Rev. Mr. Charles Fenner, sub-deacon.

**BOTTOM:** At Duquesne University's 76th Commencement on June 6, fifty-year alumnus Rt. Rev. Joseph A. Nelson, D.D., P.A., vicar for religious, archdiocese of New York, received the degree of Doctor of Literature. The Honorable John T. Cullinan, judge of the Connecticut Superior Court, received the degree of Doctor of Laws and Horace C. Flanigan, president, Manufacturers Trust Co., New York, the degree of Doctor of Commercial Science.





played host to the Holy Ghost Fathers from Michigan for the annual Pentecost Reunion. At the end of an excellent dinner, the venerable Father **Wuest**, from St. Mary's, Detroit, gave a short and edifying talk to the confreres on the spirit of the Congregation . . . Visitors during the month included Fathers **Trotter**, **Lechner**, **Kirkbride**, **Wrenn**, **Connors**, **Kmiecinski**, **Haas**, **Paul Murray**, **Thiefels**, **Kirkwood**, **Diehl**, **Fusan**, **Schiffgens**, **Montambeau**, **Wuest**, **Clynes**, **Cunningham**, **Ray**, **Kempf** and **Sticker**.



**Salisbury, N. C.**

First Communion Class on May 23 at Our Lady of Victories Mission, Salisbury, N. C., Father Julius Zehler, pastor.

● **URU**. Work has begun on a new church in lower Uru at a place called Mawella. Father **Anthony Bacher** is in charge of building operations.

● **ROCK CASTLE**. Outdoor Mass featured this year's baccalaureate services on May 30 for the combined graduating classes of St. Emma and St. Frances de Sales schools. Father **James McCaffrey**, pastor of St. Joseph's Church, Herndon, Va., delivered the baccalaureate address . . . Most Rev. **Peter L. Ireton**, bishop of Richmond, presided over the Commencement Exercises on June 2. Rev. **Chester Ball, S.J.**, of Washington, D. C., delivered the commencement address. Commandant Father **Andrew A. O'Rourke** presented the graduates for their diplomas. The musical program featuring St. Emma Military Academy Band and combined choirs was under the direction of Brother **Remigius Kney**. Twelve cadets and sixteen young ladies from St. Frances were graduated.

● **OPELOUSAS**, Holy Ghost. Solemn blessing of St. Anthony chapel at Gradney Island was conducted on May 16 by the Most Rev. **Jules B. Jeanmard**, bishop of Lafayette. The chapel is a mission of Holy Ghost. Father **Francis J. Smith**, pastor, sang the Mass for the occasion. Father **Hugo Kuster**, assistant, is in charge of the mission. The chapel is a red brick structure with cement blocks in the interior with laminated arches and unit decking. It was built at an approximate cost of \$25,000, seats 300 and serves



Gradney Island and Prairie Ronde. A major portion of the work was done by Father **Smith** and parishioners. Mass is said each Sunday at 9:30 a. m. and

instructions given at 3:45 p. m. Wednesdays . . . This is the second chapel built by Father **Smith**, the first being St. Agnes' at Plaquemine Point.

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# The Spirit of Father Libermann

By Father Frederic Levavasseur

**W**HAT are the principal traits which form and express as it were the structure of Libermann's interior, of his soul?

We can reduce those traits and characteristics to three principal ones: Humility, the spirit of prayer, love through sacrifice and the immolation of self. These are always the three things that stand out whenever I recall our venerated Father.

**HUMILITY.** At his baptism our venerated Father was filled with extraordinary favors. But one thing impressed him above all, namely the value and necessity of grace. He understood that, without grace, we can do nothing and are nothing, but we can do all things with grace. At the same time he understood that the greatest obstacle to grace in us was pride. Hence he wanted at any cost to de-

stroy pride in himself and become humble, as the good Lord wanted him to be.

He thus began to despise himself as the last of men. Hence he speaks of himself as "that wretch, filth, corruption." He wants to be treated that way, he wants to be despised and to be regarded by others as he regards himself, and this because justice demands it. He did not believe it to be otherwise and he did not want others to judge him except in that way.

Humility became as it were a passion in him; he loved to be despised. He loved to be despised because contempt is the guardian of humility. To realize the extent of his humility it was necessary to realize what he thought of himself and how he judged himself; how great his humility in all circumstances!

When he was exercising his authority, one felt his mildness and his majesty, but also his humility. He was as it were ashamed to command, although he commanded with majesty. When he met with success he was totally abashed and ashamed of himself. He then said to everybody, I could have done better, God alone has done all that is good, I have done what was evil. He was ashamed of his success.

God seemed to favour this humiliation, and humiliations and contempt were what our venerated Father sought. At the seminary God sent him an illness which made him the refuse of the community. He could no longer be ordained priest; he fell now here now there among the seminarians, at the most unexpected moments.

For several he became an object of repugnance; others regarded him as miserable man. They kept him through charity, and he was neither a director, nor a pupil, nor a domestic; but he was used to make errands; he became the servant of everyone. Though of a sensitive nature, he was always content. Amidst all these rebuffs, all this continual contempt, he preserved his charming and joyous countenance.

One story that has been preserved will show how well pre-

pared he was at all times for willingly suffering humiliations. One of the directors at Issy praying one day in the small Chapel of Our Lady of all Graces noticed that something was wanting in the Chapel. He went out and at the door found our venerated Father, just entering the place. The director thought that Libermann was in charge of the upkeep of the Chapel, and reproached him most severely for his negligence.

Our venerated Father accepted the reproach as if he were truly the guilty one. He was most glad to receive this humiliation and bore it without saying a word. Reaction to sudden reprimands for which one is in no way prepared, is certainly a proof that one loves humiliations and must have exercised oneself for a long time in the art of supporting them.

At Rennes where he had to direct a novitiate of priests although he was himself only a seminarian in minor orders, he had to endure the most bitter humiliations. His position there was not tenable and yet he suffered everything with scarcely anyone noticing what difficulties he was encountering.

We all know what happened to him when he was journeying to Rome; how that good lady who was receiving direction from him by letter, did not recognize him as he knocked at

the door of her house, and received him so badly and then sent him away giving him an alms.

He did not lack humiliations either at the beginning of the Congregation. He was criticized by everybody and these criticisms reached even the Bishop of Amiens. Nothing of all this was capable of robbing him of his calm and peacefulness, because it was founded on the greatest humility.

GRACE was able to enter in that "annihilated" soul without finding any obstacles to its action. But that was not all, it was necessary to attract that grace by prayer, and hence we find a second trait in Libermann, namely, his SPIRIT OF PRAYER.

When we ask for grace, the more we ask for the more we obtain. And so Venerable Libermann asked and asked much. There was something very special in his union with God; there was a sweetness, a facility and ease which he himself has so well described in the beautiful pages he has written on practical union with God. In those pages he has depicted his whole interior. God lived in him "easily", "sweetly."

Hence every one of his actions was a prayer and grace increased in him at every moment. He was so strongly united

to Our Lord that the "sweetness" and peace with which he was filled flowed over as it were exteriorly. Never have I heard him say a word with vivacity; he was always self-possessed.

During all the time that I have had the happiness of living with him, I have never noticed the least impatience. I have lived with him for five years in the Seminary, one year before going to the missions, two years after my return from Bourbon, and during all the time I have never heard him raise his voice above the ordinary to say the least word in a vivacious manner. At all times he preserved the same calm. As for myself, I consider that as a miracle of the first order.

During the most lively discussions he humbled himself, kept silence, and permitted the impression that his adversary was in the right and he himself in the wrong.

Even with children he had the feeling of being smaller than themselves. It was that humility which caused him to practice mildness, and together with mildness the continual union he had with God made him peaceful with the peace of Our Lord Himself. In spite of his sensitivity, for our venerated Father had a very sensitive nature and was by temperament very vivacious, he never seemed hasty. He showed always the

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### In Your Charity

Please pray for the happy repose of the souls of:

Mother of Father Joseph Keown.

Mother of Father Henry McNulty.

Mother of Father William Hurney.

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same calm, the same peace, which sprang from his humility and his union with God.

THE third characteristic that marked our venerated Father was *love through immolation*, and *the sacrifice of himself*.

This last trait of his spiritual structure resulted from his union with God. For if any one desires to testify his love to God, he must sacrifice, immolate himself. We are able to distinguish three periods, three principal phases in the life of love of our venerated Father.

From the time of his conversion until his illness, it was like a love of delight; from his illness to the foundation of the Congregation, it was a mixture of consolation and pains; from the foundation of the Congregation to his death, it was a love of sacrifice.

During the first period of his Christian life, our venerated Father was flooded with the delights of divine love, he was inundated with joy and happiness. God had seized his heart,

as he usually seizes innocent souls, which He calls to great sanctity and He gave him heaven on earth.

When his sickness came to afflict him, our venerated Father continued to be filled with consolations and the love of God, but mingled with them were many trials, many sufferings. He experienced moments of great pain; his love was becoming a love of sacrifice, the kind of love that is so meritorious. While we are flooded with delights, we are indeed united with God, and thus, through that union, we do merit, but in a time of sacrifice, everything is meritorious; then, nothing is granted to nature. Saints require sacrifices. Our venerated Father sacrificed himself, and he sacrificed himself unto death.

Many are the sacrifices which the Congregation asked of our venerated Father. How great his courage to undertake that work and to continue it!

In Rome, he had nothing. He had no one as his companion. There in that pigeon-coop which I had the happiness of visiting, in the home of that good lady Patriarcha—there he was alone and yet it was there that he founded the Congregation.

In Paris he had only Father Mollevault and Father Pinault. All the others were against



him, or were indifferent. He had nothing in this world with which he could found the Congregation; and yet, he did not lose courage. How great then his love of God, how great a spirit of abandonment and of sacrifice he must have had!

When he returned to La Neuville, he was a priest. He rented a house, it was a poor infant being born on straw. I was alone with him in those beginnings with the poor fellow Gordron and his wife. Everybody mocked him. Some went even so far as to attribute base intentions to him. The least things were immediately misinterpreted, exaggerated and made public. Besides, he had no resources; everything was against him. And to his exterior troubles were joined interior pains; for he no longer enjoyed the sensory gifts of God, and he experienced interior afflictions. And yet it was his duty to sustain us all, to inspire confidence in all.

He was alone, and he had to do everything. He had to write the Rules, to form the novices, to impart the right spirit to the members of his Congregation, etc. He suffered much and he had to suffer alone. Everything fell back on him.

The thing that made him suffer most was the burden of

responsibility; this for him was a continual martyrdom. He was able to say with St. Paul: "the solicitude of all the churches." For it was truly for him a crucifying martyrdom through the love of God, of the Church and of souls.

In those difficult beginnings of the missions, all the pains returned to fall on his own shoulders; he suffered for all, he remained immolating himself on the Cross. He reached a stage when he no longer felt the sorrow. "I have no more feeling," he said, "my soul is completely dried up."

The spirit of love, the life of love through sacrifice and immolation, this then, together with the spirit of prayer and humility, are the three characteristics of our venerated Father . . . These are the things that ought to mark us out also; in these we ought to resemble our Father.

Our venerated Father has loved God by suffering and by immolating himself. We ought to love God in imitation of our Venerable Father.

Rev. Father Frederic Levavasseur, Discourse on Ven. Libermann, Feb. 2, 1864, on the occasion of the installation of the community of the Holy Heart of Mary. (At Chevilly).

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**BACK COVER:** Latest view of buildings and grounds at Ann Arbor.  
Photo by H. Windver.





*Our Province*

AUGUST 1954

# Our Province

August 1954

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### Sick List

Please pray for the speedy recovery of:

Father Regis C. Guthrie.  
Father Joseph T. Keown  
Father Eugene Moroney  
Father James J. McGurk  
Father Joseph J. Sonnefeld

COVER: The late Father Frederick T. Hoeger. Photo courtesy The Catholic Standard and Times.

## Spiritual Direction—13

FOLLOWING are the functions of a spiritual director:

1. The Holy Ghost gives the soul internal direction by way of many particular graces to direct it in the way of sanctifying grace and to increase and to extend that grace.

External direction must accomplish two things: 1) to ceaselessly promote the tendency of sanctifying grace to dominate the soul, 2) to follow step by step the internal direction of the Holy Ghost who alone can foster this tendency of sanctifying grace to increase and extend its power in the soul. The spiritual director should constantly cultivate this guidance of the Holy Ghost and the growth of sanctifying grace.

—Venerable Libermann



# Vocation Sources

## FERNDALE

	Entered	Stayed
Vocation Talks	10	10
Boys' Contacts	21	21
Our Parishes	7	7
Mission News	5	5
Paid Ads	—	—
Vocation Literature	6	6
Sign at Cornwells	1	1

## RIDGEFIELD

	Entered	Stayed
—	—	—
9	9	
4	4	
2	2	
2	2	
—	—	
—	—	

## CORNWELLS

Vocation Talks	26	18
Boys' Contacts	9	4
Our Parishes	18	8
Mission News	13	9
Paid Ads	10	7
Vocation Literature	—	—
Sign at Cornwells	—	—

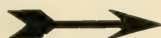
## ANN ARBOR

19	15
11	7
17	9
23	16
7	6
—	—
—	—

## Summary

	Entered	Stayed
Vocation Talks	55	43
Boys' Contacts	50	41
Our Parishes	46	28
Mission News	43	32
Paid Ads	19	15
Vocation Literature	6	6
Sign at Cornwells	1	1

Official



### New Address:

Holy Ghost Fathers  
Box 8668  
Washington 11, D. C.  
(Discontinue:

1615 Manchester Lane)

# AVIS DU MOIS

Bulletin, May-June 1954

## The Transformation of Africa

MY Dear Confreres:

The General Bulletin has repeatedly spoken of the evolution and transformation that is taking place in Africa, and of the attitude that our missionaries ought to take in respect to that situation.

Some may be of the opinion that this evolution is proceeding at too rapid a rate, but that does not permit us to put obstacles in its way. Our hostility would be ineffective and in the end we would only cast aside and lose multitudes of men to whose well-being we have consecrated our lives.

For these reasons it is important that our missionaries give evidence of understanding that great problem.

For the present I want to draw your special attention to the following: The "Code of Labor" has been adopted and

put into execution in certain parts of Africa. This new legislation might appear to be open to criticism from certain points of view, but we must admit that it is a law that has to be observed and it is our duty to show respect for it.

My dear Fathers and Brothers, missionaries, we have no right to behave as bad masters and employers. Such an attitude would discredit the supernatural and social work we have determined to accomplish for the benefit of African populations.

My dear Confreres, I ask you to reflect upon and follow the directives contained in the present **Avis du Mois**. Let your conduct towards those whom you employ be always humane, loyal and respectful of the laws, and God will deign to bless your labors.

**Francis Griffin,**  
Superior General

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### Venerable Libermann Cards

Fathers, Brothers and scholastics who desire additional Venerable Libermann cards are asked to write to:

PROMOTER OF THE CAUSE  
Holy Ghost Fathers  
801 Bluff Street  
Pittsburgh 19, Pa.

# **The Encyclical "De Sacra Virginitate"**

Bulletin, May-June 1954

THE Acta Apostolicae Sedis of May 16, 1954, published the Pontifical Encyclical of March 25, 1954, Feast of the Annunciation, which dealt with the celibacy of priests and the chastity of religious.

The Holy Father here recalls in a solemn manner the teaching of the Church, in view of errors that were disseminated in certain localities. Virginitas as used in the title "Sacra Virginitas" is taken in its traditional sense, and signifies not only physical integrity but also the state of chastity of religious of both sexes, of secular priests and numerous lay persons living in the world but consecrated to works of charity.

The Holy Father begins by contradicting the opinion held by some that the sexual instinct is "the most important and greatest inclination of the human organism" which leads them to conclude that "man cannot restrain that instinct during his entire lifetime without running grave risk of disturbing his organism and harming his personality." "Such men," writes the Pope, "abandon the common sense which the Church has always held in honor.

"As is rightly stated by St. Thomas, the instinct that is most profoundly rooted in our soul is that of self-preservation. The sexual instinct takes the second place. Besides, it belongs to the guiding impulse of reason, which constitutes the singular privilege of our nature, to control those fundamental instincts and ennoble them by giving perfect direction.

"The grace of Jesus Christ, principally as imparted by the sacraments, is given to us precisely in order that, by living the life of the spirit, we might bridle our bodies."

THE Supreme Pontiff then expounds the Catholic teaching, showing the superiority of the state of chastity over that of marriage. Nevertheless not every motive is sufficient to permit us to prefer the one to the other. "It is not for purely selfish reasons that we should abstain from marriage namely, through fear for the burdens or through a pharisaical love of bodily integrity, but our motive should be the desire of more freely and totally consecrating ourselves to the service of God and the neighbor. Hence renunciation of the lawful satis-

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### In Your Charity

Please pray for the happy repose of the soul of:

Mother of Father Martin J. Ling.

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factions of conjugal love and the joys of family life, in the eyes of the Church, is justified only in view of attaining a higher end."

The Encyclical next emphasizes the value of the fruits of virginity. Without disregarding the good that is accomplished by married people who labor in the apostolate, the Pope recalls that most of the great works were founded and are maintained by priests, religious of both sexes. Such are hospitals, houses of education, orphanages and the like, besides those that are consecrated to the religious apostolate. We must admit that so prodigious an activity would be rendered almost impossible if those engaged in such works had also to bear the burden of supporting family life.

This teaching of the Church is sometimes forgotten or even altered in the present day. Pius XII criticizes the teaching which over-emphasized the role of the sexual life in preserving the equilibrium of the human person, and he condemns a cer-

tain type of mysticism of marriage which professes that the spiritual and even the physical union of the spouses is an almost indispensable means for attaining Christian perfection.

FINALLY, the Sovereign Pontiff gives precious directives for the practice of chastity. In this respect, he warns those who educate the young clergy against a new concept of clerical education and formation. There are some who consider that seminarians and young religious should have their chastity tested by an almost uncontrolled tact with the dangers of the world, in order that they might thereby learn and adopt the means that will protect them against those dangers.

The Pope calls such a method erroneous and recalls the counsels of prudence which tradition has shown to be efficacious.

The Encyclical concludes with an appeal to the educators of youth, asking them to help with all their powers the young people who feel drawn to the priesthood and the religious life. "May it please God to raise as soon as possible, numerous legions of priests, religious men and women, whose numbers and sanctity will be in proportion to the needs of the Church, for the cultivation of the vineyard of the Lord."



# Very Rev. Frederick T. Hoeger

## 1888-1954

FREDERICK T. Hoeger was born on May 16, 1888, in Philadelphia, Pa. After primary studies at St. Alphonsus parish school, he entered Holy Ghost Apostolic College, Cornwells Heights, Pa., in 1905. He went to novitiate at Ferndale in 1908 and made his profession on September 12, 1909.

Those were pioneer days in Ferndale, formerly known as "Snake Hill." A swampy forestland abounding with rocks and snakes, Ferndale grew out of the sacrifices of generations of scholastics who cleared the land, drained the fields and built roads and stone fences while becoming philosophers, theologians, priests and religious — and good ones, too.

The strenuous years told on Frederick Hoeger whose health became so precarious that he lived in constant fear of permanent disability. but this young man of delicate health had many years of hard, driving work left in him and he managed to survive to his ordinations to major orders in 1913: subdiaconate, November 13; diaconate, November 14; priesthood, November 15.

These ordinations were especially noteworthy. They were

the first ordinations held in Ferndale and they were conducted by the distinguished Archbishop Alexander LeRoy, then superior general of the Congregation.

ON June 21, 1914, Father Hoeger made his Apostolic Consecration and as his first appointment was made professor of philosophy at Ferndale. After a year, he turned to dogmatic theology and liturgy, which he taught until 1921. He also served as subdirector.

In 1921, Father Hoeger became Master of Novices at Ferndale. During the first year of his term, he arranged for the purchase of a separate property for the noviate at Ridgefield, Conn. As master, Father Hoeger trained eight classes of novices and schooled himself in the arts of the spiritual life which were to establish him as an outstanding spiritual director and retreat master.

At St. Peter Claver's, Philadelphia, on September 12, 1922, Father Hoeger took his final vows in the Congregation, the practice of making perpetual vows after three years of temporary vows not yet having been adopted in the Congregation.



Hoeger, at his fortieth and last anniversary, assisted by Fathers Garstkiewicz and Gra

gation.

Father Hoeger became director of scholastics in 1928. But a year of this physically taxing post compelled him to rest in 1929. He spent the year profitably by visiting many houses of the Congregation in Europe.

FOLLOWING the restoration of his health, Father Hoeger, as pastor of St. Mary's, Downtown, Detroit, Mich., entered on a phase of his life which was to reveal talents for administration, organization, preaching, religious and civic leadership in the Detroit community. He resurrected the moribund parish and changed it from a parish of one moving-away nationality to a church for all people. He preached retreats by the score, served as chaplain to many Catholic Societies. He participated actively as a director of many civic and religious organizations, particularly distinguishing himself for his work with the St. Vincent de Paul Society.

It was at Detroit that he edited the ever-popular "Holy Ghost Prayer Book" and became widely-known throughout the United States and in Canada as a spiritual director and retreat master. But all this parochial and civic activity did not cut him off from his attachment to the works of the Province and Congregation. He

began here his long service on the Provincial Council, became amazingly informed about all the works and confreres in the Province and inspired many vocations to the Congregation and solicited substantial sums from generous laity for our missions.

St. Mary's honored him on his departure in 1940 by establishing "The Father Hoeger Memorial Burse" for the education of an aspirant to the Congregation.

RETURNING to the field of education, Father Hoeger became rector of the Holy Ghost Missionary College in 1940. While guiding the destinies of our oldest house of formation, Father Hoeger continued his retreat work and wrote a book of reflections entitled "A Tryst with the Holy Trinity." From Cornwells, he also directed the national Archconfraternity of the Holy Ghost.

Assigned in 1948 to look into the possibilities of establishing a second junior scholasticate, Father Hoeger advised the selection of a site in Ypsilanti, a suburb of Ann Arbor, Mich. He was appointed to found and establish the new scholasticate in 1949. "Holy Ghost Fathers Seminary," with buildings of modern design opened officially in September of 1951 and Father Hoeger had the happi-

ness of seeing the first graduating class in June of 1954.

In the course of all this activity, Father Hoeger kept up his retreat work and published another book, "Convent Mirror," a compilation of his principal retreat conferences.

**STRICKEN** with a virus infection early in June, Father Hoeger continued his heavy retreat schedule, (he had been booked through 1956!) until he suffered a serious heart attack while saying Mass at Ypsilanti State Hospital on June 26. He had just finished the Communion of the Mass when he suddenly felt very weak and retired exhausted to the sacristy. Hospital attendants placed him in a wheel-chair and removed him to a bed where an oxygen tent was immediately placed over him. Although somewhat improved ten days later, he suffered a second attack and lingered in serious condition until Saturday, July 17, when two more attacks brought the end. He was fully conscious and joined in the prayers for the dying, after which he was heard to say distinctly: "O Holy Ghost, protect the Congregation, the Province. Make my confreres good priests and good religious."

Funeral services were con-

ducted at St. Mary's, Detroit, on July 20. Very Rev. Francis H. McGlynn, provincial superior, was celebrant at the Mass, Father Joseph Rossenbach, deacon, and Father Kress, a secular priest and close personal friend of the deceased, subdeacon. Father Richard Ackerman preached the eulogy. Cardinal Mooney, archbishop of Detroit, presided in the sanctuary.

On July 21, Solemn Requiem Mass was celebrated at the church of Our Lady of the Blessed Sacrament in Philadelphia. Very Rev. George J. Collins was celebrant, Father Francis Szumierski deacon and Father Valentine Fandrey subdeacon. Very Rev. Father Provincial preached the eulogy. Interment followed in the community cemetery at Cornwells.

**MAN** of many talents—administrator, author, educator, organizer, spiritual director—fiercely attached and devoted to the interests of the Province and the Congregation, the very talents that made him outstanding lifted him in solitary eminence in a multitude and his restless, driving zeal hurtled him too swiftly past to permit knowledge and understanding to those of us who stood by watching.

He has earned his rest. May



the Good Lord and the Venerable Libermann, whom he loved, grant the peace and rest to his soul that kindly nature has already decreed for his

body. He has left his mark in the Province, in the Congregation and in the Church in the United States and Canada. Requiescat in pace!

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## News Roundup

● **MOSHI.** On April 25, the Most Reverend **Bishop Byrne** was solemnly installed as Bishop of Moshi. The officiating prelate was Bishop Knox, Apostolic Delegate of British Africa, acting as delegate to His Excellency, the Most Reverend Maranta, Archbishop of Dar-es-Salam.

● **BAKERSFIELD.** Father **Joseph Cassidy** supervised the first summer school of religion in the Sunset Mayflower district in June and July. The classes were held daily in the morning from 9 to 12 for four weeks and were conducted by three Franciscan Sisters of Atonement, assisted by five lay-women teachers. 84 children were enrolled for the courses and plans are under way, with the approval and support of the Bishop, for a permanent Catholic Center. Already a four and one-half acre tract has been purchased and \$6,000 donated for the erection of the first unit . . . "The summer school and the

Saturday catechism classes have impressed upon the minds of these children and their parents that they can find a welcome in the true faith," writes Father Cassidy. "The parents of 26 children sent in signed agreements that they want their children to be baptized."



Interior, Our Lady of Lourdes,  
Sanford, N. C.



● **ROCK CASTLE.** Father Dan De Dominicis attended the summer sessions at the University of Virginia and twice addressed his classes at the invitation of his professor. He has also been invited to address the science education classes at New York University in November . . . Father De Dominicis also served as Newman Club chaplain for the summer sessions . . . Father John Pergl attended the summer sessions at Duquesne University.

● **OKLAHOMA CITY.** After over four years work in this section, meeting on the front porch of one of the families, then using for a time a neighborhood center and some of the homes of the people for vacation schools and weekly religious instruction classes we now have our own center and chapel . . . Last June we purchased the present site on which was situated a small, pretty-much run down four-room house. Since then we have converted it into a chapel and rooms for instruction purposes. Our Bishop, Bishop McGuinness, came down on Saturday morning, February 27th, blessed the chapel and offered the first Mass . . . From this area we have seven children attending our school. We hope and pray that some day they will receive the grace to em-



Father Charles Trotter, pastor at Our Lady of Lourdes, with altar boys and parishioners.

brace the Faith . . . In our school we have nearly one hundred and fifty children enrolled; most of these are non-Catholics.

● **SANFORD.** Of the thirteen colored teachers who wrote to Bishop Sheen in 1942 as the first step in the beginning of Or Lady of Lourdes parish, not one has entered the Church! In fact, only one still lives in the vicinity . . . The church (seating 80) has been filled only once since it opened . . . There have been no native converts, one marriage, two First Communions and two confirmations . . . In this town of 12,000, there are less than one hundred Catholics.

◀ 1954 graduates and pages at Our Lady of the Blessed Sacrament, Shreveport, La.

# Venerable Libermann and the Jews

by Cecil Paul Hurwitz

(Missionary Annals, Feb. 1954)

COMPARISONS, it is said, are odious, yet one cannot refrain from noting a marked similarity between Francis Mary Paul Libermann and that Hebrew of Hebrews, St. Paul.

Both were born of strict orthodox Jewish parents and studied for the Rabbinate under great teachers. They both hated Christianity, yet God in His Infinite Mercy turned that hatred into love, for both by an instantaneous act of faith received and responded to the remarkable graces bestowed on them, for they both became Apostles of Christ, teaching and preaching His Gospel to the Gentile world.

At this stage one may ask: did Libermann play any part in the Divine plan for the conversion of his own people, the Jews? We study his life and achievements, and nowhere can we discover any direct apostolate by Libermann to the Jewish people. It would indeed be strange to witness the grace of God working in one of His chosen people, and that soul doing little or nothing for the

conversion of the people of whom he was privileged to be born? Yet no one, save St. Paul, did more for the conversion of the Jewish people than Venerable Francis Mary Paul Libermann.

LET us return once more to St. Paul. After his conversion he went from one Synagogue to another preaching Christ Crucified, and by various texts in the Scriptures showing the Jews that Jesus Christ was the Son of God, the expectation of nations, the long-sought Messiah and King of the Jews. A few listened, believed and were baptized, but the majority would not hear the word of God and drove this ardent convert from their midst.

Let St. Paul speak for himself and see how he turned from the Jews and went to the Gentiles to preach the good tidings of Jesus Christ. "Then Paul and Barnabas said boldly: To you it behooved us to speak first the word of God: but seeing you reject it, and judge yourselves unworthy of eternal life: behold we turn to the



Gentiles." (Acts of the Apostles, XIII, 46).

Again, on another occasion, in his conversation with the Jews he said to them: "... Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles." (Acts of the Apostles, XVIII, 6).

ST. Paul saw the futility of the direct approach to the Jews. He knew how stubborn they were and that their hearts were as hard as stone. Yet he never for an instant forgot the Jewish people, for we find him again in his Epistle to the Romans reminding the Gentiles that all Israel will be saved when the fullness of the Gentiles should come in.

Thus, also, it was with Venerable Libermann, and in this manner, when he became an Apostle to the Gentiles, I feel sure that he imitated St. Paul best of all. It was not directly to the Jews that Libermann went. No! But to that vast

continent in Darkest Africa, where millions of Gentiles lived and knew not the word of God. He could not, as a Jew, ever forget his own people, and the text of St. Paul in his Epistle to the Romans must have always been before his mind: "For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fullness of the Gentiles should come in. And so all Israel should be saved . . . ." (Romans, XI, 25, 26.)

Venerable Libermann, by his Apostolate, has done wonderful work for his own people, and his sons of the Holy Ghost Congregation are carrying on that great and noble task in the true spirit of their Founder. May God and Mary, the Lily of Israel, bless them and let us pray that the world will soon rejoice in a modern Jewish saint, the successor of St. Paul.

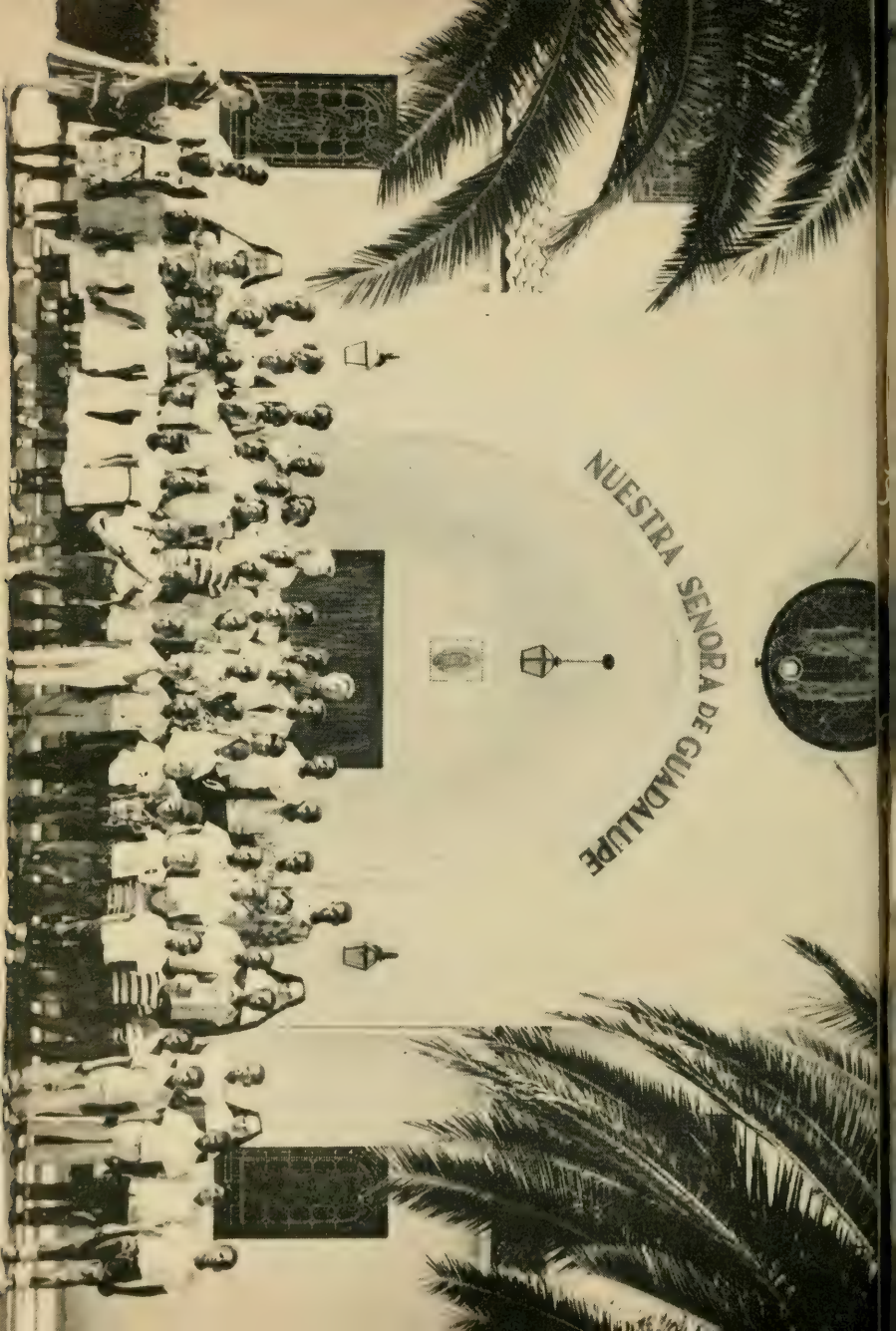
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### Help the Sick and the Aged

We express Our paternal gratitude to all those priests who, even at considerable sacrifice, have helped and still help their brethren, especially the sick and the aged.

—Pope Pius XII, *Menti Nostrae*

NUESTRA SEÑORA DE GUADALUPE





# *Our Province*

SEPTEMBER 1954



# Our Province

September 1954

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COVERS: FRONT, Cardinal Valeri, our Cardinal Protector, accepting honorary degree from Bishop John Dearden, chancellor of Duquesne University. BACK: Father's Retreat at Ferndale.

## Spiritual Direction—14

SPIRITUAL directors can do nothing to increase sanctifying grace nor to compel souls to follow the guidance of the Holy Ghost. Their sole function lies in guiding and directing: it is the soul's responsibility to be faithful to the voice of Him who speaks to it interiorly and whose voice can be clearly recognized by the guide who points it out.

Hence we see that the function of the spiritual director, important and necessary as it is, is still not very great. It is efficacious only when God wants to influence the interior of souls and can direct them only as the Holy Ghost directs them interiorly. It is an echo, that is all, but an echo of the voice of the Divine Spirit who speaks in the interior of souls.

—Venerable Libermann



## ASSIGNMENTS FOR SUMMER SCHOOL

1954

Name	School	Studies
Fr. Lasko	Duquesne	Education
Fr. John Pergl	Duquesne	Education
Fr. McGinn	Duquesne	Education
Fr. J. Healy	Duquesne	English
Fr. DeDominicis	U. of Virginia	Education
Fr. E. Bushinski	Fordham	Philosophy
Fr. Maguire	Fordham	History
Fr. Marshall	L. S. U.	Education
Fr. Garstkiewicz	U. of Michigan	Education
Fr. Figaro	U. of Michigan	English
Fr. F. Kanda	U. of Michigan	Classics
Fr. Loughlin	Villanova	Mathematics
Fr. Wehrheim	Villanova	English
Mm. Toner	Pius X School of Music	Organ
Mm. Laurenson	Pius X School of Music	Organ
Mm. Sheelar	Pius X School of Music	Direction

Motherhouse

Paris

July 26, 1954

Dear Father Connors:

Upon my return from Fribourg, where I preached the Scholastics' retreat, I found your letter and the marks received by the young Fathers in their Junior Clergy Examinations. Thanks very much.

In general, the marks are very good. This shows that your young confreres are applying themselves to their work. As a result, they will not forget too quickly what they learned during their years in the scholasticate.

I am happy to note, too, that a number of the Fathers of your Province are pursuing higher studies in various educational institutions. This is an excellent thing for the future of our schools in the Province and in the Missions: the more degreed men we have the greater respect we will enjoy, and the more good candidates we will attract. May Our Lady of Good Counsel bless all these Fathers who are pursuing further studies.

Yours in Christ,

A. Gemmerle, C.S.Sp.

General Prefect of Studies

## VALERIO CARDINAL VALERI

Valerio Cardinal Valeri, Titular Archbishop of Ephesus, Eminent Prince of the Church:

Your long and fruitful life has been dedicated almost entirely to the diplomatic service of the Holy See.

As the Vatican's official representative, you have brought the peoples of many lands into closer communion with the Seat of Christendom by your sincerity of manner and simplicity of heart.

As Papal Nuncio to Paris, both in the happier days of yesteryear and in the melancholy hour of conquest and humiliation, you moved freely amid the great and small of a nation that had come to regard you with deep affection and high esteem.

More recently, as Prefect of the Sacred Congregation of Religious, you have, with characteristic solicitude and paternal interest, assumed responsibility for the welfare of all the religious orders of men and women throughout the world.

Because of the apostolic zeal that shines through the record of your deeds and the Christ-like charity that prompts you to be all things to all men, I ask our Most Reverend Chancellor to confer upon you the degree of Doctor of Social Science, Honoris Causa, with all the rights and privileges thereunto attached, and cause you to be invested with the hood appropriate to that degree.

**Citation**

**August 6, 1954**

**Duquesne University  
Pittsburgh, Pa.**

Duquesne University, August 6, 1954

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# Commencement Address

by Cardinal Valerio Valeri

IN 1878 the Congregation of the Holy Ghost established a modest College of Arts and Letters, which in 1881 was incorporated as the Pittsburgh Catholic College of the Holy Ghost. From this modest beginning a great University has grown, recognized as such in 1911, when its new Charter gave it authority to grant degrees not only in Arts and Sciences, but in Law, Medicine, Dentistry, and Pharmacy. Still further progress was visibly marked when in 1930 authority was given for degrees in Education and Music, and in 1937 for degrees in Nursing.

From a single faculty that provided for only a few students, Duquesne has grown to a University of outstanding importance in the varied fields of Liberal Arts and Sciences, Law, Business Administration, Pharmacy, Music, Education, Nursing and Graduate Studies, accommodating at present over 4,000 students. All this I have learned since I was selected to be the Cardinal Protector of the Congregation of the Fathers of the Holy Ghost and the Immaculate Heart of Mary, whose

untiring zeal has nurtured this great University from its very infancy.

Together with the other Catholic Universities in the United States of America, Duquesne, with its eight faculties, its large student body, its scholarly publications, and its impressive buildings does honor to your great country and to your own vigorous faith. It is an indication of how well the young Church in America has understood the primary importance of the education of youth along Christian principles. This understanding has been crystallized in the words of a great missionary Bishop: "If I had to choose between a church and a school, I should choose the school, for, with the Christian school we are already doing good work; with the church alone we make but little impression."

It is a source of happiness for me to witness here at Duquesne University an example of the final perfection of the teaching apostolate. This is the apostolate that embraces the intellect, the heart and the soul. It has



### HONORARY DEGREE GROUP

Front row, l. to r., Bishop John F. Dearden, of Pittsburgh, Cardinal Valerio Valeri, Bishop Daniel Ivancho, head of Greek Rite diocese of Pittsburgh, Bishop Coleman Carroll, auxiliary Bishop of Pittsburgh. Rear, l. to r., Very Rev. Vernon F. Gallagher, president, Arthur I. LeVine, president Ad Press Ltd., Bishop-elect of Scranton, Jerome D. Hannan, Admiral Harold B. Miller, director, department of information, American Petroleum Institute. The latter three, with His Eminence, were recipients of honorary degrees.

as the object of its solicitude the young, even the very young, entrusted by their parents to the charge of men and women dedicated to a life-time apostolate. The objects of this apostolate are led along the paths of knowledge through all the various grades, through high school and through college, un-

til, as today, they take their places on the threshold of professional life, fully equipped to meet all of its challenges.

THOSE of you who are engaged in this apostolate can see the visible blessings of God on your labors. For you are not



engaged in toil on arid soil, on creatures of marble or precious stone, but on living and responsive matter. Your work is that of instruction, and by that we mean the *modelling* of souls and minds. You are in a sense *creators* because yours is the task of giving wings to the mind to enable it to range in the highest spheres of the Beautiful and the True. It is your precious privilege to give to the whole spirit of Man the impetus that will bring it close to God.

As collaborators with God in this formation, yes in this creation, you deserve well of the Church and of Society. You give to each of those entrusted to your care the master touch which transforms the impressionable and unshaped material into a genuine work of art—the *formed man*, a product superior to all other artistic productions. All of you know of the great masterpiece of Michelangelo, his statue of Moses in the Church of Saint Peter a Vincoli in Rome. Standing before it one day, in justifiable admiration of what his own hand had shaped and fashioned, he cried out in indignation: "Speak! Speak! Why don't you speak?" Your reward is even greater than his—you have sent out into the world, after years of education in this University,

men and women who *can* speak, with authority and assurance, precisely because they have been formed spiritually and scholastically by your efforts.

I should like to remind you that essentially the Christian apostolate of education is not merely a problem of psychology, much less of psycho-analysis or of merely natural methods and principles. It is basically linked to a Theology of Education. This Theological Pedagogy is more than ever necessary in our day, to give to us a fundamental understanding of the mystery of souls, on which depends the whole structure of Christian education, which must ever be moral and religious.

The Sovereign Pontiff, Pius X of happy memory pointed to the heart of this mystery in his encyclical "Divini Illius Magistri": "The peculiar and immediate aim of all Christian education is to cooperate with divine grace in the formation of the *truly perfect* Christian." This doctrine of *complete* perfection is not new, for from the very beginning the Apostles instilled it in their neophytes. Saint James, for instance, exhorted the first Christians to "be perfect and complete, in nothing deficient." And Saint Paul tells us, "We announce *Christ*, warning and teaching *all* men in wisdom, that we might

proclaim *every man perfect in Christ.*" Pope Pius XI in his encyclical on Christian Education paraphrases this passage of Saint Paul: "The fruit of Christian education is the *supernatural* man; for us education means to form Christ Himself in the souls of those who have been re-born in Baptism, according to the telling phrase of the Apostle: ' . . . My little children, whom I carry again in my bosom so that Christ may be formed within you'".

TO help us to this perfection, the process of education must be complete, that is, it must cover the intellectual, moral, religious, and social fields. It must be intellectual . . . knowledge alone will not make us better, but it is equally true that we cannot conceive the true Christian life without a certain intellectual development. It is certain that the more a human being develops his intelligence the more does he make himself capable of progress in virtue and holiness. It must be moral . . . Without the education of the Will and the Emotions there is no true personality. It is, therefore, necessary that the student cooperate actively in the work of education, fully conscious of his rights and duties with regard to

God, his neighbor, and himself

It must be religious . . . There is no moral life without God nor can there be any progress in virtue without Justice and Charity, which covers all things. It is of utmost importance to have a properly-formed sense and practice of religion, which will be something personal, conscious, and living.

It must be social . . . Education must cover the social field simply because Man is intended by God to find his perfection in the world in which he lives, in the social body of his fellow men, whether the sphere be domestic, civil, or religious. His formation in the social sense must be in accordance with the needs of the age in which he lives. He is being formed for life in this century, not in the past.

FINALLY—and this is chiefly intended for students—let me exhort you to a love of disciplined study, to which you must continue to give yourself in the spirit of the Christian apostolate. Remember that Faith is the supernatural virtue which gives strength and nobility to the Intellect; that four of the gifts of the Holy Spirit—Counsel, Knowledge, Understanding, and Wisdom—perfect the Intellect and enable it to

reach the highest possible practice in this life.

But beyond all this, our ultimate perfection lies in the Beatific Vision, for in this will consist our eternal happiness . . . the direct vision of the Uncreated Truth, which is God. It is only by your faith that you will be able to harmonize culture that is sacred and culture that is profane. But you must always remember, as Lepoutre has so happily put it, "There is nothing profaned but that which has been profaned; all things are sacred to the children of God."

Thus, formed spiritually and culturally through the efforts of those devoted to a precious task entrusted to them, you will be able to contribute, in a very special way, to the greatness of your country. You have learned to serve her loyally and effectively on every occasion; it will be your duty now to serve her especially in the sphere for which your particular studies have prepared you.

In the years that are to come, you will show your gratitude toward your professors by your fidelity to the principles that they have taught you. By this fidelity I am sure you will gladden the heart of the Holy Father now happily reigning, Pope Pius XII, who has lost no

## In Your Charity

Please pray for the happy repose of the souls of:

The sister of Father Dennis Morley.

The mother of Father William Holmes.

The father of Father Joseph Kletzel.

The brother of Father James Sheridan.

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opportunity to repeat his desire that every Catholic student correspond fully to the magnificent vocation that is his.

With these sentiments I wish to express my sincere good wishes to the Teaching and Directing Body of Duquesne University. I do not think it necessary to add that I am profoundly grateful for the privilege of being admitted to the ranks of those honored by this truly Catholic and truly American institute of learning. As a Doctor of Duquesne University, my hope and prayer is that it will never swerve from the glorious ideals that have prompted its founding, ideals fully realized today in the lives of its countless alumni. Men and women truly formed after the image of Christ, they radiate His message among those with whom they live and labor. God bless you.

# **Silver Jubilee of Father Knight**

by Father Edward M. Smith

**I**T is customary to pay honor to a priest on the occasion of his twenty-fifth anniversary of ordination. But that honor is not deserved by the fact that a man has managed to survive for twenty-five years, whether in the priesthood or in any other capacity. The years can be a measure of a man's deeds, as well as his days. And honor is paid the deeds. We are not here to count days.

It seems to me that a priest can be a traditionalist, as many of us are, or he can be more a product of his era, the while he still honors the compelling traditions of the priesthood. The Apostolic succession offers countless examples of inspired men who exercised their priesthood as the emphasis of their day demanded. The Apostle Paul became "all things to all men"; Pope Leo the First left his pontifical throne to challenge the Hun; Thomas Aquinas turned the minds of men from the weakness of Augustine's Platonism to the vigor of a Christianized Aristotle; Ignatius Loyola founded a mighty order to defend the church against the heresies of the Reformation; and Suarez, and Lessius, and Molina and

Bellarmino and a host of others gave their lives to the sacred task of making the things of God known to those who would scoff at Faith. Each found a need for a new expression of Eternal Truth in his day.

Our day is one of intellectual complacency. Our scientists—or those who would call themselves such—have discovered, through a convenient philosophy, that man is self-sufficient. They practice an indulgent, if sometimes impatient tolerance toward religion. God is not necessary, or even real. Only time is needed, and man will conquer every mystery of nature. Material progress is now the final end of all human endeavor.

In morals, whatever pleases is good; only the unpleasant is bad. There is no room for control, or discipline. In another day, there were those who said "Eat, drink and be merry, for tomorrow we die", and we didn't admire them for it; but they were at least honest.

How must we answer this soul-destroying heresy? Shall we repeat the forms and the words of other years, as though human thought were a static thing? Those forms and words



did not prevent the heresy from rising. Or should we meet the danger by a new expression of God's Truth, perhaps couched in the very language of the Pragmatist, and the Materialist?

This is today's heresy, in today's minds. Should we not speak to them in terms they understand? To do so, one must know the language of science, as well as philosophy and theology. One must search with fever for strong and convincing examples, for arguments that have answers only in favor of God.

FOR twenty-five years, Father Gordon Knight has been doing just that.

Thirty years ago next month, I first met Father Knight. We were assigned as room-mates, as we began our novitiate in the Holy Ghost Fathers. One of the first things I remember about my novitiate was an incident involving a blown-out fuse, on the day after my arrival.

With the brashness of those who know very little, I volunteered to locate the trouble and replace the fuse. Gordon Knight was assigned to assist me. After some minutes of aimless and unavailing inspection of wires and fuses, I asked Father Knight if he had any ideas. Of course it developed that he had as many as Farraday and Ein-

stein about electricity, and the lights went on again in the novitiate.

To one so little acquainted with the beauties of humility as I, this was a devastating lesson, from which I wish I had learned more. And at the risk of saying something that might militate against his canonization, I began to learn something of the brilliance of Father Knight's mind in the solemn hours of the night, when more properly observant novices were silent, or asleep. We argued every conceivable subject, from Morals to Mysticism. I didn't lose all the arguments; I just can't seem to remember any that I won.

And through most of the years that followed, I had the good fortune to continue those discussions. I can say with full truth that I learned more from Father Knight than from any other man I have ever known. That may not be important; but there are hundreds of men and women living today who must say that same thing. And that is mighty important.

One does not always agree with a teacher, of course. One cannot agree in all things with St. Thomas, or any man under heaven. But when a man is passionate and fierce and untiring in his devotion to truth, he



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Father Gordon F. Knight, at his Jubilee Mass in the Duquesne University chapel on July 28.

will most often be found in its company.

Much in the words and writings of Father Knight is challenging and arresting. The speculative and the practical in theology are interwoven in a pattern of compelling thought. No one can listen to him, or read his words, without feeling the deep conviction of the man. One cannot study with him, and leave the subject of God, without a keener awareness of His Being. One cannot hear him talk about Grace, and not expect the help of God to come to him that very day.

And for twenty-five years,

Father Knight has sought to make the Truth of God known to every soul that would hear him. For each man and woman, examples were drawn from the things they knew, and could understand. All the objections of Materialism were destroyed in the fire of his burning retort of truth. What better way to meet the challenge of this pragmatic day?

FOR this devotion we honor Father Knight today, as he sings his Mass of Thanksgiving to Almighty God. Those of you who have had the good fortune to have been his students, will

have thanks of your own to offer. And you will wish for him continued years of fruitful teaching. You will hope that a host of future students will be inspired, as you have been, to seek the Eternal Truth. May Almighty God grant him these years in full measure, to do what he does so well.

And if I might turn again to a personal note, may I offer my profound thanks to Father Knight for another lesson in virtue. In the thirty years of

our association as confreres. I have never heard him say an unkind word about any man on earth. I think this is the finest tribute I can offer him on this day of Jubilee.

May his zeal for truth always keep pace with this charity. For truth and charity are different things only in the minds of men. In God, Eternal Truth and Charity are One. And this One God will be his destiny.

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## *Ferndale News Roundup*

Ferndale's interior took on a new look this month with the laying of exquisitely designed tile in the corridors of the old building, second floor classroom, auditorium, libraries, recreation hall and music room. The finishing touches will come with the tiling of all the stairways.

Our pool proved to be the most popular spot during afternoon recreation and especially on two occasions in the evening for picnic suppers. The weekly trip to Keyster Island was always a welcome change.

Seven newly-professed arrived on the twenty-second and on that evening, Father Provincial received the Perpetual Vows of Messrs. **Raymond Kulwicki, Thomas Gallagher, Patrick Bascio, Gerald Sheelar and John Gaughan.**

Visitors during the month included Fathers **Holmes, Stocker, Sheridan, Lasco, Figaro and Malinowski.** August the twentieth marked the fiftieth anniversary of the purchase of Ferndale's property.

# Bishop Byrne's Installation

by Father Joseph G. Noppinger

ON Sunday, April 25, Bishop Byrne was officially installed as the first bishop of the newly-established Diocese of Moshi. Last year, the hierarchies in Uganda, Kenya and Tanganyika were established by a special Apostolic Constitution by the Holy See. The Vicariates Apostolic were raised to the status of dioceses and the Vicars Apostolic became Ordinaries.

Thus the Vicariate Apostolic of Kilimanjaro became the Diocese of Moshi. The title of "Vicar Apostolic of Kilimanjaro" became "Bishop of the Diocese of Moshi."

THE installation took place in the Cathedral at Kilema. His Grace, Most Rev. Edgar M. Marranto, O.M.Cap., archbishop of Dar-es-Salaam and Metropolitan, represented His Grace Most Rev. James R. Knox, the Apostolic Delegate to East Africa.

The procession of the altar boys, the clergy, the Bishop and the Archbishop formed at the Father's House and marched to the Cathedral. At the entrance of the Cathedral, Bishop Byrne was received, sprinkled with Holy Water and incensed. He then vested in the episcopal robes for Mass and was escorted to the main altar in solemn pro-

cession. During the procession the entire congregation sang the hymn: *Te Deum*.

At the altar, special prayers and the special Constitution of the Holy See establishing the Diocese of Moshi were read.

Bishop Byrne then made the Act of Profession of Faith in the presence of Archbishop Edgar, who then led Bishop Byrne to the throne to signify the taking of possession of the newly-formed Diocese. All the clergy present went to the throne, knelt and then kissed the Bishop's ring to signify their obedience to him.

The bishop then said Mass for the people. After the Mass, the procession returned to the Fathers' House for the luncheon which followed. Archbishop Edgar and Bishop Byrne spoke. Thirty of our Fathers were present.

With the establishment of the new Diocese, Bishop Byrne made the following diocesan appointments: Father Joseph Noppinger, vicar general; Father Joseph Brennan, chancellor; Father James Marron, dean of the Rombo area; Father James Mangan, dean of the Kilema area; Father Herbert Prueher, dean of the Kibosho area.



## Father James Neville's Silver Jubilee

ON Sunday, May 2, Father James Neville, of Moshi, celebrated the Silver Jubilee of his ordination at a Solemn Mass which was held outdoors to accommodate the large crowds, as the Church is too small for such an occasion. An altar was erected on the porch of the Fathers' House for the Mass.

Father F. X. O'Reilly preached the sermon. He outlined Father Neville's twenty-five years as a priest in Africa and his work in Moshi.

FATHER Neville was ordained in Ireland in 1929 and came to Africa in 1930. He spent his whole priestly life in the Vicariate of Kilimanjaro (now the diocese of Moshi) and practically founded the mission of Moshi Town.

Visiting Moshi weekly either from Kilema or Singa Cihini, Father Neville witnessed the growth of the mission from its infancy. Mass was then said in an old shed of corrugated iron. The church was built in 1936 and Father Neville made his quarters in the sacristy. The Fathers' House was completed in 1948 and Father Neville then received his first assistant.

The church at Moshi serves as a kind of "down-town" church

for Africans who come from the area around the mountain of Kilimanjaro to Moshi for shopping. There are now four Masses celebrated in the church on Sundays, and each is filled to capacity.

Bishop Byrne and 30 Fathers came from neighboring missions to honor Father Neville on his jubilee day.

In the afternoon, the Africans—thousands of them—had their own celebration of *pombe* (native beer) and songs in his honor. In the evening a civic celebration was held at which the leading citizens of Moshi—Europeans, G o a n s, Indians, Greeks and Africans—tendered their respects.

### MOSHI NEWS NOTES

Fathers **Michael Carr** and **Edward Raszewski** left on May 3 for their first leave and vacation in five years . . . **Bishop Byrne** attended the canonization of St. Pius X on May 13 . . . Father **Coleman Watkins**, principal superior, accompanied the Bishop and then left for America . . . Recently a gang of 35 to 50 Mau Mau infiltrated into Tanganyika from Kenya. Quick action by the Mobile Police thwarted further infiltration.





# *Our Province*

OCTOBER 1954



# Our Province

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Chippewa Falls
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### Sick List

Please pray for the speedy recovery of:

Father Joseph T. Keown  
Father Eugene E. Maroney  
Father John P. Gallagher  
Father Joseph A. Healy  
Brother Michael Yaksic

COVERS: FRONT: Very Rev. Francis Griffin, superior general.

BACK: Scene at dedication of Assumption Hall, Duquesne University, September 19.

## Spiritual Direction—15

THE spiritual director is an echo: hence, not very important and his word is neither living nor life-giving in itself. He is an echo of the Holy Ghost. What is alive and vivifies is the interior word of the Divine Spirit which the spiritual director reports.

Since this is so, how foolish it is for penitents to become attached to their directors and to consider them as something special because the Holy Ghost uses these echoes to communicate with them! The spiritual director is nothing and can do nothing by himself although it is important for the soul to choose a good one—one who is a genuine echo of the voice of the Holy Ghost.

—Venerable Liberman



# Official

## Appointments

Father John E. Baney, assistant,  
St. Anthony's, Natchitoches,  
La.

Father Michael J. Brannigan,  
Cornwells.

Father Joseph A. Healy, Corn-  
wells.

Father Henry Wehrheim, Louis-  
iana State University.

Father Herbert Farrell, Duquesne  
University.

Father David C. Marshall, Du-  
quesne University.

Father Adrian van Kamm, Du-  
quesne University.

Father Eugene Fisher, St. Jo-  
seph's House, Philadelphia,  
Pa.

Father Joseph B. Hackett, pas-  
tor, Our Lady of Mercy,  
Charleston, S. C.

Father John J. Murray, assistant,  
Our Lady of Mercy, Charles-  
ton, S. C.

Father Joseph T. Taminey, as-  
sistant, St. Mary's, Sharps-  
burg.

Father Joseph A. McGoldrick,  
assistant, Holy Ghost, Chip-  
pewa Falls, Wis.

Father Simon J. Stark, pastor,  
St. Joseph's, Hartsville, S. C.

Father Henry Lemmens, pastor,  
St. Gabriel's, Hot Springs, Ark.

Father William F. Hogan, St.  
Emma Military Academy, Rock  
Castle, Va.

Father Michael J. Dwyer, Ann  
Arbor.

Father James J. Bradley, Chap-  
lain, San Rosario Resort,  
Cambridge Springs, Pa.

Father Charles D. Read, St. Ben-  
edict, Detroit.

Father Francis J. Kichak, Holy  
Ghost, Opelousas, La.

Father Joseph F. McDonough,  
O.L.B.S., Philadelphia.

Father George F. Healy, San  
Felipe, Arecibo, Puerto Rico.

Father Francis J. Kanda (Diocese  
of Moshi).

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## In Your Charity

Please pray for the happy re-  
pose of the soul of:

Sister-in-law of Father Wil-  
liam P. Murray.

# Provincial's Letter

Office of the Provincial  
Holy Ghost Fathers  
1615 Manchester Lane, N. W.  
Washington 11, D. C.

September 20, 1954

**M**Y dear Confreres:

Since the death of Father Hoeger leaves a vacancy in the Provincial Council, it now becomes necessary to replace him as Councillor and First Assistant.

Under date of September 10, 1954 the General Council has named as

First Assistant of the Province:

**Rev. Regis C. Guthrie, C.S.Sp.**

and to replace Father Guthrie as Provincial Procurator:

**Rev. William J. Holmes, C.S.Sp.**

Father Guthrie will continue as local superior of the community of Our Lady of Victory here in Washington. Constitution 1 requires that at least one of the Assistants should reside habitually near the Provincial, and with Father Guthrie's adequate knowledge of all the houses and men in the Province he will be in a position to make such decisions as may be necessary when I am absent from the office.

Our Most Reverend Superior General will enter the United States from Canada near the end of September. He plans to cover the entire Province but his limited schedule will not permit him to visit every individual house. He is planning an itinerary that extends to each section of the country and will be able to meet every confrere in these general assemblies.

Fraternally yours in the Holy Ghost,

**Francis H. McGlynn, C.S.Sp.**  
**Provincial**

# Avis Du Mois

(Bulletin, July-August 1954)

## Trimestrial Retreat

THE General Chapter of 1950 as well as that of 1938 considered the question of Trimestrial Retreats.

It was decreed that this Retreat should be made **in common** in the sense that the confreres of each community or residence would determine the day that was convenient for them to gather for those spiritual exercises.

The vast majority of our houses has been faithful to that regulation. There are, however, a certain number that are negligent in this matter and we can even think of one or other district in Africa where that regulation seems to have been forgotten.

My dear confreres, let us remember that this Retreat is not a penance inflicted upon you by the Congregation. We all need to pass in review from time to time our religious life; yes, even our Christian life. We all need to put aside our daily occupations for a minimum of twenty-four hours in order to get closer to God in an atmosphere of silence and fervor.

That is why I beg you to be faithful to the observance of that day of recollection. That practice, instead of being a loss of time will prove to be a source of courage for your soul and a blessing for your apostolic labors.

**Father Griffin, Superior General**

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## Jubilarians

During the month of September, the following Fathers observed the twenty-fifth anniversary of their ordination:

Very Rev. Regis C. Guthrie, Father Herman F. Flynn, Father John A. Strmiska.

At Notre Dame, Chippewa Falls

## Extensive Renovation Completed

(Chippewa Herad-Telegram,  
September 2, 1954)

**C**ONSTRUCTION of a gym addition, a new library, a band room and kitchen — a \$150,000 job—is well underway at the McDonell Memorial High School here in Chippewa Falls and the project will be nearly completed by the middle of September.

The big remodeling project, started around the last of May, will completely change the appearance of the grade school—both from the inside and outside—and will greatly facilitate instruction in the schools.

The gym, the giant of the project, will be completely sealed off from the grade school, which will enable physical education periods to be held without disturbing the classes.

The gym itself will be a combination gymnasium and auditorium and the seating capacity is being greatly increased.

For gym use, there will be seating for 1,000 spectators, and for the auditorium, 1,500 will be able to be seated.

The gym floor is being widened a total of six feet and room provided all the way

around the gym. The ceiling is being lowered, and will be covered with an acoustical material and equipped with special lights.

A portable stage will be provided, and one bank of lights will focus on this stage.

A big bank of concrete bleacher seats, which will be faced with wood coverings, is being erected on the north wall of the gym, and a lobby, opening on Prairie Street, will provide entrance to the auditorium.

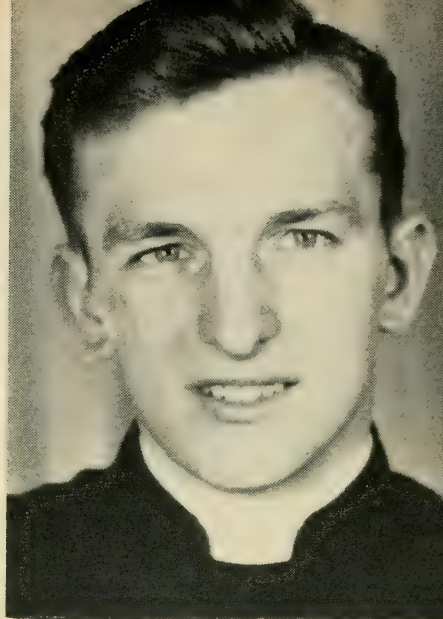
The new band room, large enough to provide plenty of space, is being erected on the west wall and locker and shower rooms for both boys and girls are going up.

A tunnel will lead from the gym to the high school, where the new library is located. The library walled with shelves, is a well-lighted spacious room.

Four hundred new steel folding chairs will be ready for the auditorium, which increases the seating to capacity.

The new auditorium will be ready for the appearance of the Tamburitzans here on September 14.





## New Holy Ghost Fathers

At Ferndale on September 23, Most Rev. Lawrence J. Shehan, bishop of Bridgeport, Conn., ordained three scholastics to the priesthood.

They are: Father Patrick J. O'Sullivan (top, left), of St. Patrick's parish, Lawrence, Mass.; Father Charles J. Fenner (top, right), of St. Mary Magdalene parish, Homestead, Pa.; and Father Daniel R. Kane (bottom, right), of St. Joan of Arc parish, Philadelphia.

All three newly-ordained celebrated their first solemn high masses at their parish churches on September 26.



(Photos by J. F. Timassy)

**Ordination at Ferndale, September 26**

# New Missionary Methods

*Required reading  
for every missionary*

(Discourse of His Excellency Mgr. Philip Bernardini, Secretary of the S. C. of the Propagation of the Faith. At the closing session of the Convention for the extension of the O. I. C. (Catholic International Organizations) in mission countries.)

Aula Magna  
of the  
University of Rome

Rome, May 26, 1954

WE can say, without the fear of error, that at no time in the course of history so great a progress has been achieved in the work of the Catholic Missions as that which we are witnessing in our own day. As is evident to all, the contemporary missionary apostolate of the Catholic Church is a gigantic undertaking which is of supreme importance for the future of the world and the Church. This fact should make us share the sentiments expressed by His Holiness Pius XII in his Encyclical *Evangelii Praecones* of 1951 in reference to the previous twenty-five years: "When we consider the progress achieved by that most holy work, we experience a more than ordinary joy." (*Pius XII, Evangelii Praecones, A. A. S. 1951*).

We have merely to make a comparative study of missionary statistics in order to admire

that progress both from the standpoint of personnel and that of the means used in the apostolate.

The increase in the number of Christians, of native priests and, above all, the episcopal consecration conferred upon some of these for the administration of dioceses, and the raising of two of those Bishops to the dignity of the Cardinalate—all this is a source of consolation. But it is necessary to look also at the other side of the picture. While the churches that have been established continue their development, the multitude of pagans increases by several millions every year, against the number of conversions per year which is not more than one million. That shows that we need to make considerably more progress than we are presently accomplishing.

That is the more so because there must be a simultaneous

development of all the works that are essential. Such are schools of every kind, Catholic Action, charitable works, social works, etc. Now all these absorb more and more the energies of the missionary who is already overwhelmed by the ministrations to converts and the work of conversion.

When we consider these hard realities we can with difficulty repress feelings of faintness. But that is not all! There are newer and more grave problems that face the missionary with particular urgency. One of these is that of the methods of adaptation that ought to be employed in order to plant young Christian communities and fix them deeply in their psychological and ethnical soil, in accordance with the directives of Pope Pius XII who said: "The native character, traditions and customs must never be violated, as long as they can be reconciled with the Divine Law. The missionary is the Apostle of Jesus Christ. It is not his function to transplant the specifically European civilization into mission countries." (*Pius XII, Discourse of June 24, 1944: A.A.S. 1944, page 210*).

His Eminence Cardinal Costantini summarized this in a sentence that constitutes a missionary maxim and first principle: "Christianize and do not

Occidentalize! That is the categorical imperative of the whole of missiology." (Celso Costantini, *Le Directive missionare di S.S. Pio XII*, in: *Va e annunzia il Regno di Dio*, I Marcelliana, Brescia, 1943, p. 26).

TRULY, these problems faced by the missionary apostolate are immense and most urgent! But they are not the only ones!

In many regions the Catholic missionaries came first and were for a time alone in the field. Today other forces are at work sometimes friendly or again inimical, and they will profoundly affect the native populations.

There are many Protestant sects that are very active. Buddhism today enjoys considerable development in several countries. Islam, which is well organized for a work of penetration, is spreading rapidly and in Negro Africa it is making twice as many converts as Catholicism. (*Fides, Information*, January 17, 1953, 22).

But what is most alarming at this moment is the communist infiltration in mission territory. Pope Pius XII underlined this in his message for the latest Mission Sunday, when he stated: "new, grave and alarming developments in numerous countries are afflicting the missionaries who are aware of the dangers that threaten the young



Christian populations both from within and without. In our own day no territory is free from the open or disguised propaganda and appeal of godless communism" (Pius XII, *Message for Mission Sunday of 1953*, A. A. S. 1953, p. 391).

In the presence of such dangers the missionaries must be wide awake and act accordingly. Without yielding to racialism or nationalism they should divorce themselves in time from any movement or situation which might encourage Marxists leaders or prepare a fertile soil for the Communist experiment. They must pay particular attention to the formation of a Christian Social elite, of true native leaders, who will be able to counter-balance the power of subversion of Communist leaders, some of whom were trained in specialized schools.

BESIDES these various forces, of which some declare open war against the Catholic Church, there are also other activities that are beginning to spread their influence in under-developed mission countries. For a number of years these countries have become the object of gigantic international undertakings, that will, no doubt, render immense service and yet require on the part of our missionaries and the lay

apostles of our missions, a certain watchfulness and prudence, and also a new organization that will avoid the dangers and, above all, will guide those generous initiatives towards the true and integrally human good of native populations. I am speaking, as you know, of the activities which the Organization of the United Nations is exercising or intends to exercise, for the benefit of under-developed countries, through specialized institutions.

For these are concerned with immense enterprises in the economic, social, sanitary and educational order; and these of necessity will make constant progress in the missions and they will to a large extent determine the future of our young Christian communities.

SUCH then are the forces that confront one another in the present missionary field and it belongs to the whole Church to become conscious of its responsibility and act energetically in the presence of these new conditions.

The O.I.C. have understood that very well and it was for the purpose of coordinating your action that you came to Rome for a Study Week. In your deliberations you have followed the directives of the Sovereign Pontiff, the Head of the Church.

Permit me to put the accent on some of these directives and suggest practical conclusions.

LET us remark first of all that the recent pontifical teachings ask of the Universal Church not merely a support of the Missions by means of prayers and alms. The Sovereign Pontiff makes appeals for an efficient collaboration with the missions in view of activities that are conducted on the scientific and technical planes as well as on that which is purely apostolic.

First, on the scientific plane. *Catholic science must assist the mission in a way that is particular to itself.* In a discourse which Pope Pius XII addressed to the International Congress of Social Studies and the International Social Christian Association (*Discourse of June 3, 1950; A.A.S. 1950, p. 485*) he drew the attention of his hearers to the importance of the social problems that exist in new countries. Among other things, he declared that it was lawful to create new industries in view of the proper organization of the national economy to make the necessary adjustments for the benefit of that economy, etc. His Holiness expressed the wish that "theoretical and practical experts of the Catholic Social Movement should concentrate their attention on and

unite their scientific efforts for the solution of those problems."

The Christian Social International Association replied immediately to those wishes of the Holy Father, and we were greatly consoled when we read in the pages of its Review how warmly this appeal was received without doubt that pontifical directive has initiated something that will widen the aims of Christian scientists and prompt them to give scientific assistance to the works of the missions.

Secondly, action on the *technical* plane. The Encyclical *Evangelii Praecones* which appeared June 2, 1951, opened new perspectives to the action of the Christian laity and particularly of the O. I. C.

When the Holy Father considered the question of sanitary help in the missions, he advised Vicars Apostolic "to call for the services of lay people with degrees, who were willing to leave their home country in order to assist missionaries, and were also of sound doctrine and moral goodness". (Pius XII, *Evangelii Praecones*, A. A. S. 1951, p. 517).

Also, in the matter of social works: "It will be opportune to invite competent laymen to join them, whenever possible, and administer and develop those enterprises," (Pius X, *ib.*, p. 520).

THAT is a direct appeal to technicians, to lay apostles, who are invited to put their talents at the service of the Mission Work.

And the Missions feel the urgent need for that kind of competent assistance.

Just think of the vastness of the social problem created by the economic development begun in underdeveloped countries and resulting in proletariat and sub-proletariat.

Think of the complexity of the rural problem. The problem of productivity in regions where the people are undernourished and where they suffer periodically from famine. The technical problem also regarding the social and economic organization of the peasantry. The ancient patriarchal and feudal regimes must be replaced by a regime that is more human, a regime of free cooperation enjoying social security and rooting the peasant to the soil that belongs to him.

And what shall we say of the problems of the press (*ID.*, A.A.S. 1951, p. 513), the cinema, the radio and, very soon, television, even in the Missions? Several Congresses organized by the O.I.C. have already considered those means of the apostolate. This was done in Malta in 1953, by the Catholic International Office of the Cinema

as regards that form of propaganda. And in Paris something similar was done recently for the press by the International Union of the Catholic Press. But it is necessary to form native technicians if we wish to obtain a continual collaboration of the organizations of both the old and the new Christian Communities, and want to insure a favorable international influence.

FINALLY, there is the *Apostolic Action* properly so called. This is the field which the Holy Father opens particularly to the zeal of the O.I.C. It is concerned with launching and organizing an active Christian laity in the Missions.

We read in the same Encyclical that "it is absolutely necessary that lay people in great numbers join the ranks of Catholic Action, uniting their generous and active zeal to the hierarchical apostolate of the clergy" (*ID.* A. A. S. 1951, p. 513). Again he says: "Although Catholic Action is principally destined for the promotion of works of the apostolate, nothing forbids those who belong to it, to be also members of associations that aim at making social and political institutions conform to the principles and rules of Christianity" (*ID.*, A. A. S. 1951, p. 514).

That means that the Christian laity should be engaged in

all forms of temporal endeavor in order to Christianize public life and the institutions which must be developed. The demand of the Holy Father is a formal one: "it is absolutely necessary." These auxiliaries must be selected by the Bishop from the elite among his converts.

But they need to be trained for those delicate jobs. They must be permeated by an apostolic spirit which urges them to radiate Christianity in the various social strata and public organisms. The missionaries here need lay apostles who come from other countries, who are equipped with an intellectual, moral and professional training and are prepared to assume the responsibility of initiating and developing the necessary works.

The Holy Father puts a particular stress upon "associations for young men while they pursue their studies" (*ID.*, A. A. S., p. 514). There is a constantly growing need for such associations because of the constant development of higher schools of learning and new universities.

**BUT** this problem has passed beyond the borders of the Missions by the fact that governments have sent students abroad, or students of their own accord,

have gone to Europe or America. Almost all, whether they emigrate to foreign countries, or to other regions than their own, for the sake of study, are deprived of the moral assistance which is so necessary in places where they receive no proper social recognition, or other material or spiritual support.

Certain Catholic Works, in several countries, have begun to take care of such students. One is the "Student Centres." But we must admit frankly that much is to be done in this respect, in Europe and in America. The condition of these students, their isolation, their troubles are in some sense more acute because they come into contact with a materialistic civilization or also with certain associations that aim at winning them to godlessness. Finally, they sometimes are helped by so-called neutral organizations. They participate in socials—they establish contacts, take part in meetings. In other words, much is done to win them to this neutral side.

And let us not forget that these are the men who will be the leaders of tomorrow! We appreciate indeed how very much is being done by the O. I. C. Nevertheless, we need to do much more if we wish to solve, in a Christian way, the



problem of the World Organization of the Apostolate. We must ask them to study the problems thoroughly and devise carefully concrete and workable plans. For what is at stake is the future of the Missions and therefore an immense part of the Church is engaged in this enterprise.

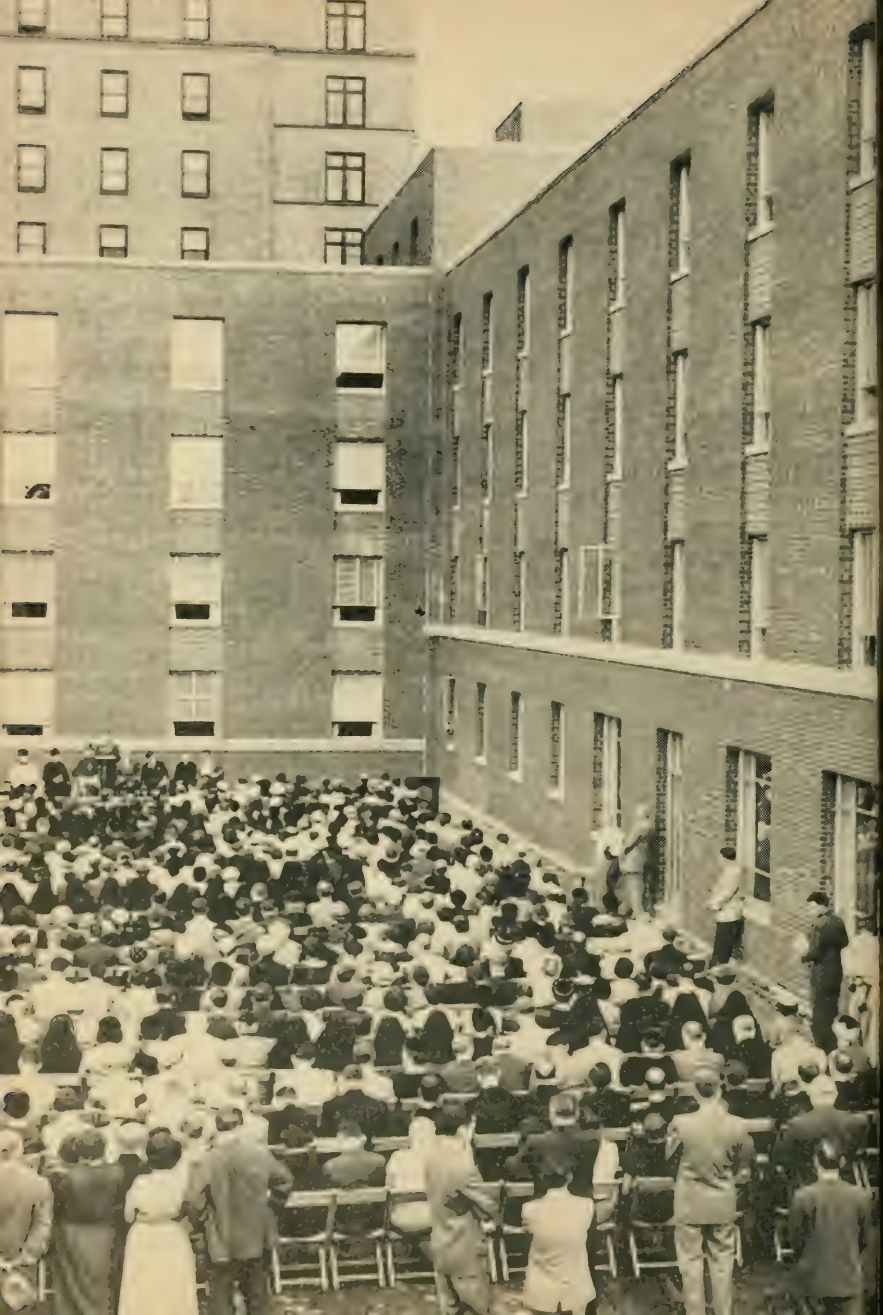
WHEN these three primary activities are truly active—scientific action, technical action and apostolic action—the native lay apostolate will grow and become strongly organized. However, we must avoid dissipating our forces while organizing the lay apostolate in the Missions. For it is even more necessary in the Missions than anywhere else, that the ordinaries be able to make use fully and promptly of all the lay apostolic organizations in their territory, in order to face the various problems and overcome the obstacles that may be cast in their way. We must also safeguard the fundamental principle of missionary adaptation, never importing from abroad organizations that are not suitable to the particular psychological and social climate of the Missions.

While the native lay apostolate is developing, an active cooperation between the Missions and the O.I.C. can be maintained on the plane of the So-

cial International Catholic Action. Such a cooperation will result in a unified action facing the initiatives of the great official International organizations.

You see, then, that the O.I.C. Centre will be the bond of union for all those activities. We shall do our best to facilitate the works of that *Centre of Liaison O.I.C. — Missions*. Which is just the right organism for that collaboration.

It is my pleasure to thank, in the name of the S. C. of the Propagation of the Faith, all the devoted representatives of the Missionary Institutes of the O.I.C. I wish them success in accomplishing quickly and fruitfully the collaboration that was under consideration. May it preserve that wonderful Catholic spirit which subordinates particular interests to the great interests of Christ and the Church. May it preserve also that broad apostolic sense which makes everyone responsible for all the world. That, says St. Augustine, is the sentiment that every Christian worthy of the name, should possess. For did he not say—and these are my parting words—"If you want to love Christ, let your charity embrace the whole world" (Augustine, in Epist. Joannis, 10, 5; *Migne*, P. L. to 35, Col. 2060).



# *Our Province*

NOVEMBER 1954





# Our Province

November 1954

Vol. 23

No. 11

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U. S. A.

## Spiritual Direction—16

THE second function of the spiritual director (the first is to promote the dominance of sanctifying grace in the soul) is to act as an echo of the Holy Ghost. His duty is to explain to the soul the meaning of what the divine Spirit tells it within and consequently, to use the same language and to produce the same illuminating and inspiring effects on the soul. That is why Our Lord directed the rulers of His holy Church to become bright and shining lamps.

The spiritual director may aptly be compared to a lamp. Of itself, a lamp has no light. It gives off only the borrowed brilliance of the light. Likewise, the spiritual director can only show souls the light of the divine Spirit which is in them and guide and lead them to that light and by means of that

## Contents

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## Sick List

Please pray for the speedy recovery of:

Father Joseph T. Keown  
Father Eugene E. Moroney

COVER: St. Mary's, Glenfield. Photo by Father Deer.

light. His words become light-some as often as they are transmitted to souls in this manner.

—Venerable Libermann



# VOCATION SOURCES

(Aspirants Now Attending)

## FERNDALE

## RIDGEFIELD

### Vocation Talks

a. by Holy Ghost Fathers	9	2	(Brothers: 1)
b. other	---	---	-----

### Boys' Contacts

a. by letter	---	---	-----
b. personal	18	4	(Brothers: 4)

### Our Parishes

a. sermons	---	---	-----
b. in school	2	---	-----
c. personal contact	6	2	(Brothers: 2)

### Mission News

a. school copies	3	---	(Brothers: 2)
b. parents' copy	1	1	-----
c. other	---	---	-----

### Vocational Literature

a. Holy Ghost	8	---	
b. other	4	---	

### Other Sources

Sent by a Bishop	---	---	(Brothers: 1)
Secular priests	5	---	
Holy Ghost chaplains	2	---	
Paid advertisement	1	---	
Sisters		---	
Our Mission Map	1	---	
Guide Post	1	---	
	---	---	
<b>Total</b>	<b>62</b>	<b>9</b>	<b>(Brothers: 10)</b>

## CORNWELLS

## ANN ARBOR

### Vocations Talks

a. by Holy Ghost Fathers	22	17
b. other	5	—

### Boys' Contacts

a. by letter	—	—
b. personal	10	11

### Our Parishes

a. sermons	—	—
b. in school	2	3
c. person contact	6	10

### Mission News

a. school copies	9	9
b. parents' copy	—	—
c. others	—	2

### Vocational Literature

a. Holy Ghost	6	1
c. other	3	—

### Other Sources

Paid advertisements	5	9
"Now the Priesthood"	4	—
Sisters	—	2

<b>Total</b>	<b>72</b>	<b>64</b>
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## SUMMARY

### Vocation Talks

a. by Holy Ghost Fathers	50	(Brothers: 1)
b. other	5	

### Boys' Contacts

a. by letter	—	
b. personal	43	(Brothers: 4)

## Our Parishes

a. sermons	—	
b. in school	7	
c. personal contact	24	(Brothers: 2)

## Mission News

a. school copies	21	(Brothers: 2)
b. parents' copy	2	
c. other	2	

## Vocational Literature

a. Holy Ghost	15
b. others	7

## Other Sources

31 (Brothers: 1)

## Total

207 (Brothers: 10)

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## Analysis

The survey above is the second made in the last six months. The first one appeared in August, did not include the new September classes and was intended to discover the feasibility of making such a survey. The cooperation of the directors of our houses of formation has made it possible to bring the survey up to date and as complete as could be expected.

It should be noted that although the time and expense devoted to promoting vocations by means of the Vocation Department and **Mission News** has netted 83 vocations, the efforts of the boys themselves and our own Fathers comes a close second with 80. Vocational literature is revealed to be also an important source with 22. The five sources can serve as five principal approaches for all of us to use.

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# Superior General Visits United States

FATHER Griffin entered the United States of America by way of Detroit, Michigan, on September 29th.

Father Demers, pastor of St. Joachim's Church, Detroit, Michigan, had gone to the city of London, Ontario, where the Superior General had been visiting with Father William Brolly in the new undertaking in the province of Canada. Father Provincial had made a trip from Washington to Detroit to offer his respects and extended a welcome to Father General and at the request of the latter arranged to accompany Father General on his tour of the houses in the United States.

On October first to the fourth he visited the confreres in the various parishes of Detroit.

Saturday, October 3rd, Father General and Father Provincial arrived at the new Jr. Scholasticate at Ann Arbor, Michigan. On the following day a dinner was served under the direction of Father Kirby, local Superior to the fifteen Fathers working in the Detroit area.

At the dinner Father General addressed the Fathers, Brothers and Students in reply to the words of welcome offered to him by Father Superior and Father Provincial.

Since this was his first visit

to Ann Arbor, he made a complete tour of the new buildings and before leaving he delivered a conference to the Students assembled in Study Hall.

He then went to Wisconsin to visit our two parishes at Chipewewa Falls. There he saw the extensive additions to the school which Father Dietrich, the pastor at Notre Dame, has constructed. He likewise visited the Holy Ghost Parish and saw the new convent being erected under the direction of Father Favre.

ON October fifteenth Father General and Father Provincial took a plane to California and spent several days with the confreres on the west coast.

On the following day Father Bradley, pastor of St. Catherine's at Riverside, arranged a dinner and the Fathers of Hemet, Bakersfield, and Delmar joined the community to pay their respects to the visitor from the Motherhouse.

Before leaving California, Father General made a trip to San Diego to call on Bishop Buddy who expressed his gratification at the work done by the Holy Ghost Fathers in the Diocese of San Diego.

On Saturday, October sixteenth, Father General and



Father Provincial went by plane to Tuscon, Arizona, where they were met by Father Murphy of St. John's. They had the opportunity of not only visiting with the Fathers in Arizona but also of celebrating Mass on Sunday for the parishioners of St. John's.

The next step on the itinerary was the state of Oklahoma. Their plane touched briefly at Oklahoma City and went on to land at Tulsa where Father Ford, pastor of St. Monica's, and Father Strmiska, pastor of St. Augustine's, met the visitors at the airport.

Father General first inspected the new work established at St. Augustine's and then went on to stay overnight at St. Monica's.

The following day dinner was arranged for the confreres in Oklahoma and Father General had the opportunity of seeing all the Fathers individually, and also profited by the occasion to interview several distinguished benefactors of our mission.

FATHER General arrived at Greater Pittsburgh Airport escorted by Very Rev. Francis H. McGlynn, provincial, by plane at 6:29 p. m., on October 21. In the Welcoming Committee at the airfield were: Very Rev. Vernon F. Gallagher, president of Duquesne University and su-



Very Rev. Francis Griffin, superior general, consecrates altar in chapel of the Immaculate Heart of Mary, Trinity Hall, Duquesne University, on October 23.

perior of the community; Fathers William O'Donnell, Herbert Farrell, Walter van de Putte, William Murray, all of the Duquesne community; Messrs. Patrick Fagan and Charles Dinan, prominent Catholic laymen and members of Council of the city of Pittsburgh. Father Gallagher then took Father General and Father Provincial by automobile to Duquesne University

where the Fathers and Brothers of the community had assembled to greet the visitors. Father General appeared in vigorous health and greeted all the confreres personally.

On October 22, Father General attended morning prayer and meditation at 7 a. m. in the chapel of Trinity Hall, community residence, and celebrated Mass at 7:30. After breakfast, Father Superior conducted him on a tour of the campus. Father General remarked on the many changes that had taken place since his visit in 1947. Early in the afternoon, in the company of Father Superior, Father General went for a short automobile tour of the Pittsburgh area. After his return, he granted a press conference to reporters of the local daily papers. He spent the evening recreation with the community and retired to his room at 7:30.

By special delegation of Most Rev. John F. Dearden, bishop of the diocese of Pittsburgh, Father General consecrated the main altar in the chapel of the Immaculate Heart of Mary, in Trinity Hall, at 9:30 a. m., October 23. He was assisted at the altar by Fathers William Crowley and David Marshall and the community in choir. He celebrated Mass after the consecration of the altar. At 9:30 p. m.

Father General attended a public reception in the University gymnasium and met all the professors and their wives. The famous Duquesne University Tambouritzans, student musical group, provided entertainment.

On Mission Sunday, October 24, Father General celebrated Mass at 10 a. m. in the University Chapel for faculty and students. Father Superior preached on the subject of the missions. In the afternoon, Father General paid a courtesy visit to the community of the Sisters of the Divine Redeemer who live on the University campus, and supervise the domestic service for the community in Trinity Hall. On this day he took all his meals and recreations with the community.

FATHER General celebrated Mass at 7 a. m. in the chapel of the Sisters of the Divine Redeemer on October 25. In the evening at 5, he was celebrant at solemn benediction in the chapel of the Immaculate Heart of Mary, Trinity Hall. Fifty-six Fathers and Brothers in the Pittsburgh area attended. After Benediction, there was a social hour in the community room, followed by dinner at which Father General spoke briefly in response to greetings from Father Gallagher and expressed his pleasure on improvements at

Duquesne University. Recreation followed in the community room. At 9 p. m., Very Rev. Richard Ackerman escorted Father General to his offices on the grounds of the Association of the Holy Childhood on Lincoln Avenue, Pittsburgh. He remained there until 2 p. m., October 28, when he returned to Duquesne University.

On Wednesday evening at 6 p. m., Father General was guest of honor at a dinner in the private residence of Bishop Dearden. Other guests at the

dinner were: Monsignor Vincent Leonard, chancellor of the diocese, Rev. John McDowell, assistant superintendent of schools in the diocese of Pittsburgh, and Fathers Richard Ackerman and Vernon Gallagher.

On October 29, Father General celebrated Mass at 7:30 a. m. in the chapel of the Immaculate Heart of Mary after morning prayer and meditation at 7. He boarded a plane for Philadelphia at Greater Pittsburgh Airport at 2:59 p. m.

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## *News Roundup*

**DUQUESNE UNIVERSITY.** A second edition of **The Philosophy of Nature** by Dr. Andrew G. van Melsen, volume 2 of **Duquesne Studies** has just been published. This book has met with an almost universally enthusiastic reception. Although the first edition appeared only in 1953, no less than three foreign language editions are already in preparation. Volume 5 of the series, **Truth and Freedom** is on the press . . . Work is in progress on a new grotto of Our Lady of Lourdes to be located at the end of Bluff Street, below the student lounge. The shrine will

have 40-foot base and will be 16½ feet high. It will be built of tufa stone, a type of petrified vegetation found in the state of Ohio. The grotto is a special project of Fathers **Vernon Gallagher** and **James McNamara** . . . The new "College Day" idea is bringing hundreds of high school students to the Duquesne University campus. The students from the public and parochial high schools came to the campus on October 26, 27 and 28 . . . The new Oratory in Assumption Hall, women's dormitory, was dedicated on Sunday, November 5, by our Very Rev. Presi-



### Titular Scholastics

On October 8, at Cornwells Heights, the following scholastics made their oblation: Front row, left to right, Vincent Stegman, Joseph Gloss, Thomas Jansen, Joseph Seiter, George Soberick. Back row, left to right, Daniel Guyot, Thomas Freeland, Edward Coholich, Robert Oliver, Louis Perreault.

dent, Father **Gallagher**. The Women's Guild of the University furnished the appointments. Father **Crowley** supervised the purchase of the equipment which included a chalice fashioned by a priest in Holland and a painting of the Assumption which hangs on the wall behind the altar . . .

● **CORNWELLS**. On Sunday, October 3rd, our faculty and students attended dedication ceremonies at new St. Michael the Archangel Church Levittown, Pa. Archbishop O'Hara, of Philadelphia, blessed the buildings. Father **Collins** assisted as deacon and Father **Fandry** as sub-deacon. Fathers **Puhl** and **Schoming**



directed the singing. Father **Loughlin** directed the ceremonies. There were more than 50 priests in attendance and a very large lay group . . . There are 73 boys here . . . The road from the kitchen to the Pike is being rebuilt . . . The "world" beat the "Irish" in football, 10-0 . . . A giant rally with Halloween skits, cider, pretzels, and apples celebrated the All Saints' Day victory of the high school over the college . . . Every boy in the house is playing football this year! . . . The new tennis courts are a fine answer to idle moments . . .

● **ANN ARBOR.** Sixty-four boys enrolled this year . . . A general survey of the four years' history of Ann Arbor shows that 102 have entered; three have graduated; 35 have left; 64 remain . . .

● **GERMANY.** From Father **Wersing**: "Am situated along the Rhine and the Autobahn at Mannheim; one-half hour to Heidelberg and one hour to Frankfurt . . . My address: Chaplain (Maj.) Richard Wersing, 0538484, Headquarters, Combat Command "A", 2nd Armored Division, A.P.O 28, c/o P.M., New York, N. Y."

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## In Your Charity

Please pray for the happy repose of the souls of:

Mother of Father John P. Gallagher.

Grandmother of Father James McNamara.

Sister of Father Leo Kettl.

Aunt of Brother Matthew Malloy.

Sister of Father Sebastian Schifgens.

Sister of Father Francis Haas.

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### Ridgefield

Group of Novices and  
postulant Brothers

## **Father Strmiska Celebrates Silver Jubilee**

**Tulsa World (August 29, 1954)**

**T**HE Rev. John A. Strmiska, pastor of St. Augustine's Roman Catholic church, 1884 E. Apache St., will celebrate his silver jubilee, or the 25th anniversary of his ordination to the priesthood, at a solemn mass of thanksgiving at 10 a. m. Tuesday, August 31.

The mass will be at Holy Family cathedral, with Father Strmiska as the celebrant. He will be assisted by the Rev. Paul Ford, pastor of St. Monica's church, as deacon, and the Rev. Frank Schillo, Oklahoma City, as sub-deacon.

The Rev. Anthony Lechner, Conway, Ark., will be the preacher.

Both Father Ford and Father Schillo are former pupils of Father Strmiska's at St. Mary's seminary, Norwalk, Conn., where he was ordained August 31, 1929. He remained at the seminary 14 years thereafter, teaching church history and church ceremonial.

At noon Tuesday, the Rt. Rev. Msgr. Victor Reed, rector of the cathedral, will be host at luncheon in the cathedral parish hall in Father Strmiska's honor. Priests from Arkansas and Louisiana, as well as from throughout the diocese of Okla-

homa City and Tulsa, have been invited. Msgr. Reed expects 75 to 100 to be present.

From 8 to 10 p. m. Tuesday, St. Augustine's Women's club will entertain at a public reception in Father Strmiska's honor on the parish ground.

**FATHER** Strmiska, who will be 54 years old October 23, received his schooling in his native Connecticut. He left the faculty of St. Mary's seminary to accept a commission as a first lieutenant in the U. S. Army chaplain's corps during World War II.

After 3 years' service, which included duty in England, Belgium, France and Germany, he was honorably discharged with the rank of major in 1946.

A member of the Holy Ghost Fathers, he then was sent to Louisiana, where he was stationed at Opelousas for three years and Natchitoches for one. Father Strmiska organized three new parishes and built three churches in Louisiana before he came to Tulsa in 1950 to organize St. Augustine's parish.

Earlier this month, he announced an extensive building program for the parish which will include a church, school and convent.

## **Silver Jubilee of Father Herman Flynn**

by Father Francis Wright

**T**WENTY-five years ago, Father Flynn became a priest. As he knelt before the Bishop, he received the power to offer Mass, that is, the power to change bread into Our Lord's Body and wine into His Blood, and then offer them both to God. He received the power to forgive sins, to bless. From then on, his goal in life would be three-fold: to bring glory to God, to continue the work of Christ, to be God's instrument in saving souls. God had already seen the characteristics in him that would make Father Flynn a good priest, the qualifications that we could have found in Christ Himself—unselfishness, generosity, zeal for souls, humility.

Earlier in his life, Father Flynn had been deeply impressed by the words of Our Lord: "Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." He wanted to become a priest, yes, but something else besides. He wanted to become a missionary priest. When he became a Holy Ghost Father, therefore, he looked forward to

the fulfillment of his ambitions when he would be able to serve God in some mission country.

After his ordination, like any young priest, he eagerly anticipated his first appointment. Would it be Africa? Every Holy Ghost Father pictures himself standing on the deck of a ship as it slowly moves away from its pier in New York on its way to the coastal city of Mombasa in East Africa. Or would it be Puerto Rico?

During his last year in the seminary, exciting news had reached the class preparing for Departure Day. First it was just a rumor, then an official announcement. The Holy Ghost Fathers were going to Puerto Rico for the first time. They had been given the charge of a number of small missions there. But what meant even more, some from the class of newly-consecrated Fathers would be among the pioneers in this new mission field.

It is not difficult to understand Father Flynn's disappointment when he was not sent to the missions. However, although he did spend several

## Father Knaebel Dies

Father Edward J. Knaebel, pastor of Our Lady of Blessed Sacrament Church, Shreveport, La., died suddenly of a heart attack in the rectory on November 4. He was 70.

Funeral masses were celebrated at Shreveport on November 6 and November 9 at Our Lady of Blessed Sacrament Church, Philadelphia, Pa. Interment was at Cornwells Heights.

years in parish work in Charleston and Detroit, it is evident as we look back that God had special plans for him. Perhaps because no one was more filled with the spirit of the Holy Ghost Fathers than he, perhaps that was the reason why Father Flynn's priesthood developed around those who were preparing to become priests. He was to spend the greater part of these twenty-five years with seminarians—those chosen few whom God calls to the priesthood.

FATHER Flynn has never forgotten that the future of the Holy Ghost Fathers lies in our seminarians. Those teen-age boys enthusiastically playing baseball on the field next to

our seminary near Philadelphia, or the more advanced students at Ferndale, Connecticut, learning how to help someone in Confession or practicing the parts of the Mass they will soon be saying, these are very important people. No one realizes that more than Father Flynn. In three, seven, or ten years, they are the ones who will be building a thatched-roof mission chapel in Kilimanjaro; they are the ones who will be riding horseback into the hills of Puerto Rico; they are the ones who will be teaching a class of prospective converts in a Pittsburgh parish.

Father Flynn has shared his priesthood with seminarians, and because of him, they became better priests. He has kept young at heart, living with the young, walking through the woods at Cornwells with a homesick student, or counting the days to Ordination with the top class at Ferndale. His readiness to help anyone who came to him was quickly recognized. The long line outside his door on the night Confessions were heard at Ferndale was sign enough of how the seminarians valued his counsel, and their frequent private talks with him were further indication of the confidence the students had in him. It came so that the best advice one seminarian could give another who



might be faced with a problem, big or small, was: "Why don't you go to see Father Flynn?"

He would then penetrate to the reason beneath the difficulty, knowing that much of the trouble was but a temptation from the devil. Could we even call it a tribute from the devil, who knows so very well how our seminarians have been blessed by God, and wants, therefore, to deal them his fiercest blow? Archbishop Lynch of Toronto estimates that every priest is the means of saving at least 5,000 souls from being lost eternally in hell. Is it any wonder that the devil would be so hard at work in our seminary, trying to persuade the seminarians to quit before they reach the priesthood? Father Flynn was one who gave so much of the spiritual vitality we needed to persevere, pointing out the incomparable goal of the priesthood that lies before us, a goal some of us might never have reached had it not been for him.

FATHER Flynn, there are a lot of Holy Ghost Fathers who cannot be here today. Some of them are in Kibosho or Mashati, East Africa, others in Arz-

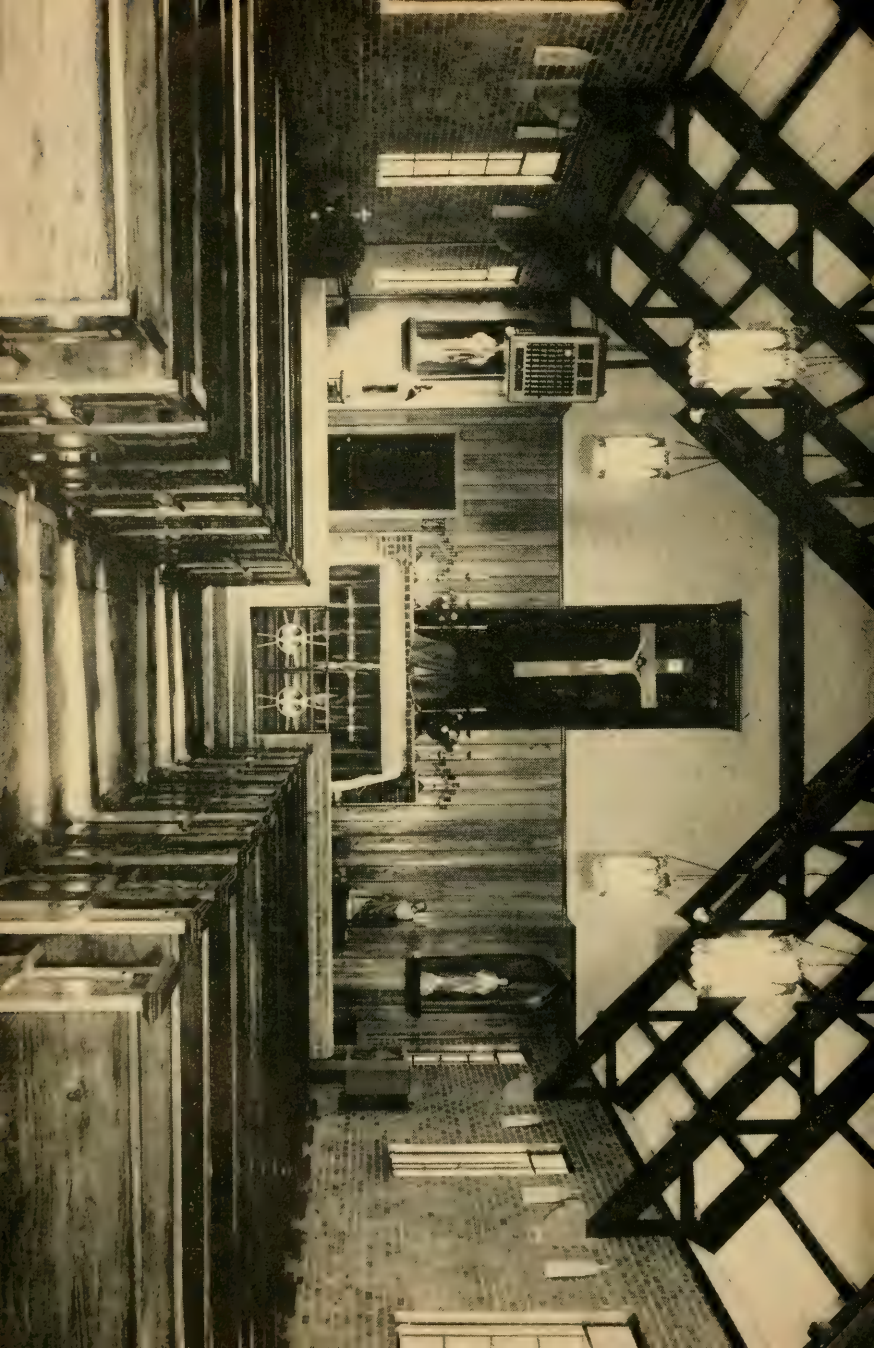
cibo or Juncos, Puerto Rico, still others in New Orleans or Detroit. If it were possible, they would want nothing more than to join us in this tribute to you. When they think of Ferndale, they think of you. When they think of what they have attained in the priesthood, they think of you. I know that for a fact.

They remember your conferences, your Retreats, the personal interest you took in our vocation. There must have been times when you were very busy. We never knew it. There must have been times when you couldn't see how much you were helping us. But you were. You were a priest. We wanted to be like you. We wanted your zeal for souls, your understanding, your readiness to help people.

These twenty-five years have been a great grace from God. He alone knows all that you have accomplished during this time. Next to your own prayerful gratitude for this quarter century, we want to be among the first to thank Him for your priesthood. It has made ours a better one, and please God, because of you, ours will be a fuller one.

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BACK COVER: Interior, Our Lady of Sorrows, Moreauville, La., Father James Sullivan, pastor.





# *Our Province*

DECEMBER 1954



# Our Province

December 1954

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### Sick List

Please pray for the speedy recovery of:  
Father Joseph T. Keown  
Father Eugene E. Moroney

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### Spiritual Direction (conclusion)

THE spiritual director should be fervent and light-giving: fervent to excite souls to follow the inspirations of the Holy Ghost and giving light to their

meaning. His function is to represent externally what the Holy Ghost does internally for the Holy Ghost internally is fervent and light-giving.

As a guide, the spiritual director should lead the soul. The Divine Spirit speaks to the soul but very often she does not understand because she does not hear or for other reasons. The spiritual director should grasp the divine message and convey it with great care to the soul.

Sometimes souls listen with good will but do not understand—the spiritual director should teach them. Sometimes they mistake the message of grace for a natural feeling and vice versa—he must teach them how to distinguish. Sometimes they hopelessly jumble their notions of grace and nature—he must unravel their confusion.

—Venerable Libermann



# Mt. Carmel Scouts Win Flag

(Mt. Carmel Item,

Oct. 25, 1954)

**M**ORE than 1,500 Catholic Boy Scouts representing 93 units in the Harrisburg diocese participated in the annual services of rededication to Christ the King yesterday afternoon in St. Patrick's Cathedral, Harrisburg.

Highlights included awarding of the Bishop's Flag to Troop 161, Our Mother of Consolation church, Mount Carmel, for being the unit which made the greatest general progress in both Scouting and religion during the past year.

The flag, won last year by the troop of St. Gertrude's church, Lebanon, will be retained by the MOC troop until a successor is named.

Previous local area troops to win the honor include St.

Peter's Troop and St. Joseph's Troop, this city, and St. Joseph's Troop, Locust Gap.

The Rev. Joseph Skibinski is pastor of Our Mother of Consolation church. The Rev. J. M. Jendzura is the troop chaplain.

**T**HE annual ceremony, presided over by Bishop George L. Leech, was a prelude to National Catholic Youth Week, starting October 31.

Massed in the cathedral beneath national and troop colors, the Scouts and parents of Scouts were told by Bishop Leech that "our youth are precious in the mind of God and important beyond expression to Church and to State. Obviously, it is an act of religion and patriotism to befriend them."

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## Zeal vs. Meekness and Humility

How important are meekness and humility of heart, and how few men actually possess them! . . . But the one who is wanting in those two virtues is a failure in the apostolate of Jesus Christ, even when he has otherwise the zeal of a St. Paul or of a St. Francis Xavier . . . In him the Divine Spirit, for the most part, will be replaced by self-will, or even by the spirit of darkness . . . (Libermann, Letters to Father Laire and Father Duret, 1851)

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**COVERS:** Front, interior, Sacred Heart Church, Morrilton, Ark. Back, altar of new chapel in Assumption Hall, Duquesne University. Photos by Father Deer.

# Marian Year Pilgrimage at Salisbury

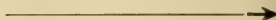
ONE of the largest Marian Year Pilgrimages in the Piedmont section of the state of North Carolina took place on the lawn of the Church of Our Lady of Victories in Salisbury, N. C., at 4 o'clock, Sunday afternoon, October 10. Present at the ceremonies were 11 priests, 20 Sisters and nearly 350 of the faithful.

The outdoor ceremony was the climax of three days of special evening devotions conducted by Father Egbert C. Figaro, instructor at Ann Arbor. On the morning of October 10, Father Figaro celebrated a High Mass at Our Lady of Victories and was assisted by the combined choirs of Sacred Heart Church (white), Salisbury, and Our Lady of Victories.

Father Figaro, in his sermon, traced the history of Our Lady

through the prominent prototypes in the Old Testament. He made a most favorable impression on both Catholics and non-Catholics in what is believed to be one of the largest public demonstrations of the faith ever witnessed in Salisbury.

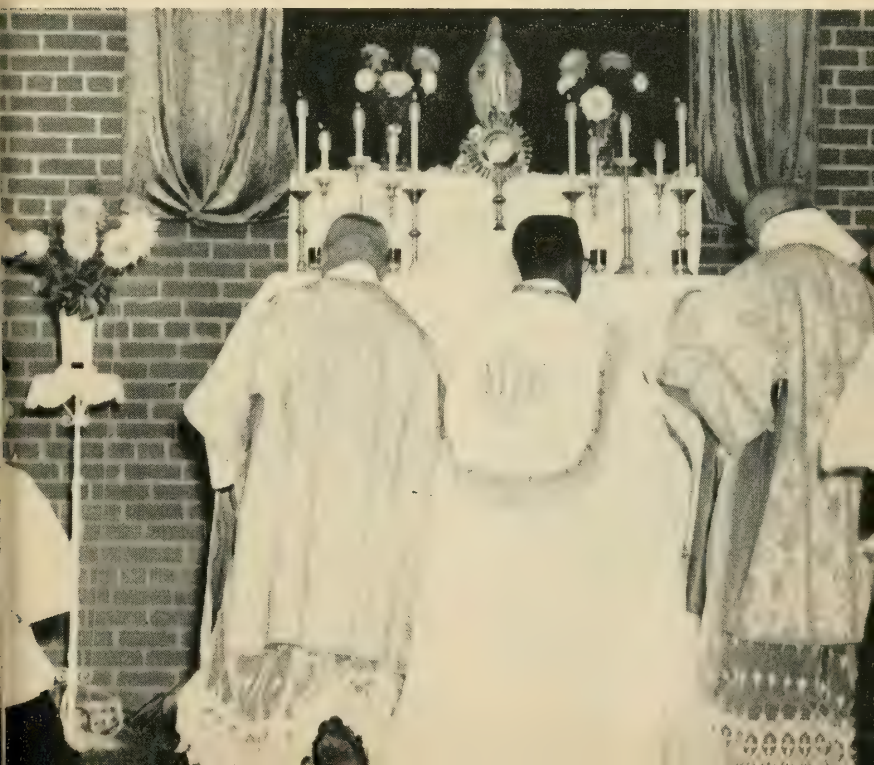
FATHER Julius Zehler, pastor of Our Lady of Victories, had extended a personal invitation to the people of Salisbury by means of an informal note and extended the same invitation to all the people of the diocese, especially in the Charlotte deanery. In the invitation Father Zehler indicated clearly that Father Figaro would be the guest speaker and that he is "one of the several colored young men who have become members of the Holy Ghost Order in recent years."

Section of large congregation at Marian Year Pilgrimage at Salisbury and close-up of priests and altar. 

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## Examine Your Motives

Live the life of Jesus in this world. He was never self-complacent. He never spared Himself. He never sought His own glory or His own greatness. He had no personal interests. His sole desire was to be immolated for the glory of His Father. That also is what your life ought to be. (Liebermann, Letter to a Novice)



# Emsworth Building New Church and Hall

**G**ROUND was broken on November 21 for the new church of Sacred Heart parish, Emsworth, Pa. The building will face on Ohio River Boulevard and extend from Orchard Avenue to North Avenue. Expected completion date is estimated for October 1955. Navarro Corporation of Pittsburgh began immediate construction.

The present church was built in 1891 at a cost of less than \$10,000. The site of the new church, together with the Convent building, was acquired in 1918 at a cost of about \$11,000. The parish now numbers 520 families and has been served by the Holy Ghost Fathers since its foundation in 1891.

Total estimated cost of the building has been set at \$250,000. Parish funds on hand in October 1954 amounted to \$119,631.67 and permission has been granted by the bishop of the Pittsburgh diocese to borrow \$100,000. The parish fund-raising goal for the building year has been set at \$50,000. Several of the major appointments of the church such as the main altar, the organ, and the baptismal font have already been donated.

## Church Specifications

*Design:* Conservative Modern.

*Expected Date of Completion:* October, 1955.

*Seating Capacity:* Seven Hundred.

*Exterior:* Tapestry Brick, with Limestone trim.

*Interior:* Acoustical Surface, with wainscoting of Mottled Tile.

*Overall length:* One Hundred and Forty Feet.

*Overall width:* Fifty Feet.

*Narthex (Vestibule):* Thirteen Feet by Forty Feet. Terrazzo floor.

*Sanctuary:* Twenty-Seven Feet by Twenty-Four Feet. Terrazzo floor.

*Center Aisle:* Six Feet wide. Terrazzo floor.

*Side Aisles:* Four Feet wide. Terrazzo floor.

*Communion Rail:* Forty-Eight Feet long.

*Sacristies:* Both the priests' and boys' sacristies are on the right of the Sanctuary.

*Choir and Organ:* In an elevated room, to the left of the Sanctuary, with direct view of the Altar.

*Oratory and Mothers' Room:* At floor level, to the left of the Sanctuary, glass-enclosed and sound-proof. Seats fifty persons. Not seen from the body of the church. Wash-room facilities. Will serve as Sisters' Oratory, "Cry Room,"



on Sundays and Holy Days, and Chapel for week-day Masses in cold weather.

*Confessionals:* Three, all on the left side of church. Automatic light indicators, hearing aid.

*Washrooms:* Immediately under Narthex (rear) of church. Hot Water and Forced Air.

### Hall

Entire Basement of church, seating 600. Kitchen, pantry, stage, dressing and storage rooms, wash rooms, meeting room.

Father Edward M. Smith is pastor of Sacred Heart and Father Peter S. Gross, assistant.

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## Puerto Rican Vocations

ON October 14, the first Puerto Rican to wear the habit of a Holy Ghost novice Brother, was received at the Holy Ghost Novitiate in Ridgefield, Conn. He is Brother Alphonsus (Emiliano Figueroa), who was a catechist at Nuestra Senora de la Monserrate, Jayuya, Puerto Rico, before entering religion. Father Edward Wolfe, C.S.Sp., of Pittsburgh, Pa., is pastor at Jayuya.

Studying for the priesthood at Holy Ghost Mission Seminary at Norwalk, Conn., is Puerto Rican Mr. Jesus Rivera, professed in religion on August 22, 1954. Mr. Rivera's home town is Sabana Seca and his parish of origin San Pedro in Toa Baja in Puerto Rico where Father William Nebel, C.S.Sp. of Philadelphia, Pa., is pastor.



Brother Alphonsus

SEVERAL former Puerto Rican missionaries now hold impor-

tant posts in Holy Ghost Fathers' seminaries in the United



Mr. Jesus Rivera

States. Father Francis Curtin, C.S.Sp., of Montclair, N. J., is director of the junior seminary at Cornwells Heights, Pa., Father George Reardon, C.S.Sp., of Troy, N. Y., is director of the junior seminary at Ann Arbor, Mich., and Father Joseph Sweeney, C.S.Sp., of Philadelphia, is master of novices at Ridgefield, Conn. Father John Kanda, C.S.Sp., of Trenton, N. J., is instructor in philosophy at Duquesne University in Pittsburgh.

The Holy Ghost Fathers have been laboring in Puerto Rico since 1920. They conduct parishes, missions and schools in the dioceses of San Juan and Ponce. The principal areas of their establishments are located at Arecibo, Barceloneta, Dorado, Hato Rey, Jayuya, Juncos, Orocovis, Rio Grande, Toa Alta and Toa Baja.

Very Rev. Francis Griffin, C.S. Sp., superior general of the Holy Ghost Fathers, visited the island missions in December.

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### How to Live Together

Live together in union and in the most perfect peace; bear with one another, suffer the shortcomings of one another, restrain your grievances; comfort your brethren, do not judge them; love them and be kind to them, even if they happen to be troublesome to you. If you find that you differ with them in your ideas, hold to the more general opinion.

Obstinate adherence to one's own ideas is one of the greatest afflictions for men who must live together in the peace and charity of Jesus Christ. Avoid inflexibility in your judgment, in your words, in your desires, in your conduct! nothing good can ever come of it. (Liebermann, Letter to missionaries in Dakar)

# Father Edward J. Knaebel

## 1884-1953

**I**N the forty-four years of his priesthood, Father Edward Knaebel received only seven appointments. He was privileged, however, to have experienced the full meaning of the classic "paratus ad omnia" for in those seven appointments, Father Knaebel lived the life of a teacher, administrator, African missionary, big city assistant in a colored parish, pastor of a busy downtown big city parish and small town pastor of a southern mission. He had been graduated from an American college and a European university and about the only phase of activity that had missed him was life as a teacher in one of our scholasticates.

This brilliant and gifted man carried his talents and responsibilities with edifying dignity and credit. He was always the priest, always the gentleman, always the kind confrere. His type was rare and his passing a decided loss to the Province.

**EDWARD J.** Knaebel was born in Philadelphia, Pa., on January 8, 1884, and made his primary studies at St. Alphonsus parochial school, Philadelphia, from 1891 to 1900. He entered Holy Ghost College, Pittsburgh,

Pa., in 1900 and was graduated with the degree of Bachelor of Arts in 1905.

After making his profession at Cornwells on August 15, 1906, Edward Knaebel studied at Ferndale for one year and then was sent to the University of Fribourg in Switzerland, where he was graduated with the degree S.T.L. in 1910. He was ordained at Fribourg on December 8, 1909 and made his apostolic consecration at Chevilly on July 11, 1910.

Father Knaebel's first appointment was to the faculty of Duquesne University in 1910. After four years of teaching, he was appointed national director of the Pontifical Association of the Holy Childhood and served in this position until 1920.

Now Father Knaebel was given to realize his youthful dream of a missionary life when he was appointed to Nigeria, in British West Africa. After eight years, his health failed and he was compelled to return to the United States. He was assigned to reside at St. Peter Claver's, Philadelphia, in 1928.

**HIS** health restored, Father Knaebel was appointed Mission

Procurator for the American Province in 1933. During the seven years of his tenure, he travelled extensively collecting funds, making friends for the Holy Ghost missions and founding the *Holy Ghost Mission League* whose purpose is to promote devotion to the Holy Ghost for the conversion of the world and to aid Holy Ghost Fathers' missions in the United States, Puerto Rico and Africa.

Assigned the post of pastor, Father Knaebel went to St. Mary's, Detroit, in 1940. His dignified, calm reserve, gentle disposition, friendly approach and untiring zeal made him many stalwart friends in the Motor City. He occupied this post for seven years.

The assignment of Father Knaebel as pastor of Our Lady of the Blessed Sacrament parish in Shreveport, La., filled out the final panel of the picture of the complete Holy Ghost Father. He served in this south-

ern mission from 1947 until his death.

On the morning of November 4, Father Knaebel was found in his room at the rectory in a kneeling position at his bed, dead of a heart attack. A funeral mass was celebrated at Our Lady of the Blessed Sacrament, Shreveport, on Saturday, November 6. At Philadelphia on November 9 at the church of Our Lady of the Blessed Sacrament, another funeral mass was celebrated, with Father Valentine Fandrey, a classmate, as celebrant, and Father Stephen Bryan, a fellow-novice, as deacon. Interment was at the community cemetery in Cornwells on the same day.

Surviving Father Knaebel are two sisters, Miss Mary Knaebel of Philadelphia, and Sister Urban of the School Sisters of Notre Dame, Baltimore, Md., and two brothers, Daniel of Philadelphia and Thomas, of New Orleans, La.

### **Fathers Fandrey and McGurk Die**

Succumbing quickly after a heart attack on the previous evening, Father Valentine Fandrey died in Nazareth Hospital, Philadelphia, Pa., on November 28. He was 71. R. I. P.

Father James McGurk, moved from Rock Castle to St. Joseph's House in Philadelphia when his health began to worsen, failed to rally and died on December 2. He was 81. R. I. P.



## News Roundup

● **MOSHI.** Bishop Byrne returned on July 30 from his trip to Rome where he attended the canonization ceremonies of St. Pius X . . . Brother Timothy celebrated the Golden Jubilee of his profession on June 21. Born in 1876 in Strasbourg, Brother made his profession in 1904 and has spent nearly all his life in the Congregation in Africa. He was one of the pioneers in East Africa and a carpenter by trade . . . Rombo Mission was host to Brother on his anniversary. All of the Brothers and many Fathers attended. At the Solemn Mass of Thanksgiving, Father **Joseph Noppinger**, vicar general, was celebrant, Father **Joseph Varga**, deacon, and Father **Leonard Trotter**, subdeacon. Father **Fuhrmann** preached the sermon . . . After the Mass, the school children and faithful sang and presented short plays in the Brother's honor . . . At present there are more than 100 professed African Sisters at Huruma and 70 girls on the waiting lists . . . Boring for water required digging to 300 feet at Narumu and to 100 at Umbwe.

● **FERNDALE.** On Labor Day the Scholastics played host to the Novices from Ridgefield . . . After a three-day retreat con-

ducted by Father **William Holmes**, classes were resumed on September 9 . . . The Wednesday afternoon catechetics program got under way in the middle of the month. Sponsored by the local parishes, about 25 Scholastics teach the public school children in Greenwich, Westport and Norwalk . . . On September 23, Fathers **Patrick O'Sullivan** of Lawrence, Mass., **Charles Fenner** of Homestead, Pa., and **Daniel Kane** of Philadelphia, Pa., were ordained by the Most Rev. Lawrence J. Shehan, Bishop of Bridgeport, bringing the total of scholastic priests to thirteen . . . Maryknoll Day, the last Wednesday in September, was "a sad day in Mudville, for mighty . . ." Well, it was a good day, and we will beat them next year. But to safeguard morale, the score of neither baseball nor basketball game will be published at this time . . . Hurricanes Carol, Edna and Hazel did not live up to expectations. They knocked over several trees, in the orchard and around the lake. But we had no great damage . . . For Founder's Day, October 2, there was a special program conducted in the auditorium. Featured were choral selections by the polyphony group, and the reading

of three papers written for the occasion by scholastics. The subject matter treated in the papers consisted of a summary of the background and political scene of the France of Father Claude Poullart des Places, as well as an interesting account of the life and labors of the Founder of the Holy Ghost Fathers . . . The work of repairing the interior of the building is rapidly nearing completion. Outside the house, St. Therese's grove has been cleared of most of its trees, as a further development in the long-range plan to beautify the grounds . . . Prior to departing for their first assignments, we were favored with visits from members of last year's class: Fathers **George Healy**, **Francis Kichak**, **Francis Kanda**, **Joseph Healy** and **Charles Read** . . . During the month, other visitors included: Fathers **John Kanda**, **Edward Hogan**, **Joseph Brennan**, **Francis Wright**, **Alfred Juliano**, **Martin Connolly**, **Joseph Sweeney**, **Joseph Wrenn**, **William Marley** . . . Father **James P. O'Reilly** gave an interesting talk on our missions in California . . . Father **Leo LeBlanc** of the Canadian Province, visited Fern-dale for an afternoon while en-route from the Nigerian missions to home.

● **CORNWELLS.** Students in the college department attended the National Eucharistic Marian

Congress of the Oriental Rites at Philadelphia's Convention Hall on October 23 and witnessed Mass celebrated simultaneously in nine different tongues on nine different altars . . . Twenty-five students represented us at Mission Sunday ceremonies in the Cathedral of Saints Peter and Paul, Philadelphia . . . Twenty-eight new scholastics are among the enrollment of seventy-three which opened the new year. Maintaining a fine American Province trend in vocations are three sets of brothers . . . **Father General** visited from November 2 to 5. He was tendered a dinner in his honor and declared a free day on the occasion of his visit . . . Father **Francis Wright** conducted the annual retreat, October 6-9. . . . **Correction:** The College and not the high school won the All Saint's Day football game, 6-0 ("by blind luck," quoth **The Flame!**) . . . The Fathers edged the college in soft-ball, 11-10 . . . The new combination tennis and basketball court, built during the summer vacation, not only improves our location but has also increased interest in two top-favorite American sports. Weather permitting, the courts are never unoccupied. Two tennis courts run north and south and the basketball courts east and west and are of green as-

phalt with aluminum painted lines . . . A "Tin Ear" club now meets separately during the regular Saturday morning chant class—a long needed "correction" class for future "dominus vobis cums" . . . 26 new members have joined the Camera Club . . . Hurricane "Hazel" on October 15 at 6:40 p. m. cut off our lights, tore off a twenty-foot section of copper flashing from the chapel roof, blew off countless slates and a stone cross on the front building, uprooted 15 trees and six shrubs and created an adventurous candlelight rule until heartless electricians restored power at 3:30 on October 16 . . . The CSMC unit is raising money for the missions by a new cancelled stamp drive . . . The first printed edition of **The Flame** appeared on November 7. It is a four-page, four-column tabloid measuring 10x16 and containing news and pictures of life at Cornwells. It should prove an invaluable work-shop for training in modern printing practices and provide the Province with much-needed personnel equipped with journalistic skills—are you listening, Ann Arbor, Ferndale?

● **DUQUESNE U.** Two Fathers have been promoted to the chairmanship of their departments: Father **Henry Koren** in philosophy and Father **Hilary Kline** in biology . . . Enrollment



### Our Lady of Charity

The National Council of Catholic Charities is sponsoring a collegiate "tour" for its statue of Our Lady of Charity in chapels of Catholic colleges. Purpose of the "tour" is to promote consciousness of the necessity of the personal charity.

In November the statue "stayed" in the Duquesne University chapel. Pictured with it is University chaplain, Father Joseph Rengers.

has risen from 3,685 to 3,879, an increase of more than 5%. 2,325 of the students are men and 1,554 women. The freshman class of 806 is an increase of 13% over last year's 710. Business Administration leads all schools with an enrollment of 1,137 full-time and part-time students.

● **ANN ARBOR.** The quarterly "Outlook" appeared on November 13. It contains a tribute to the late Father **Hoeger**, histories of the dormitories and recreation hall, a description of the backwoods, a calendar of events and just plain boyish fun . . . Scholastics helped in the two and one-half week project of digging a 400x2x2 foot ditch for the new septic tank . . . Father **Weigand** is supervising construction of a new chapel for the Brothers on the site of the old garage . . . **Father General** visited October 2-4, spoke to the scholastics and left a fine souvenir—a free day . . . The CSMC unit sponsored a religious article sale on December 5, visiting Sunday, to raise money for the missions . . . Cement walks have replaced the stone paths leading to the chapel and recreation hall . . . Father **Garstkiewicz** su-

pervised the seniors' production of the first issue of "The Outlook" . . . On October 28, the junior class produced the scholastic-written play entitled "It Happened One Night." The cast was congratulated on its fine acting and the stage crew "did the big job and got nothing in return" (writes **The Outlook**) . . . A new 21-inch television set has been donated for the scholastics . . . In football, we won one and lost two outside games—"over-confidence and loss of players from last year" responsible for the poor season, reports **The Outlook** . . . First quarter tests November 22-24 . . . Thanksgiving holidays November 24-28 . . . A Christmas play is scheduled for December 17 and the next issue of **The Outlook** on December 18. Christmas holidays extend from December 22 to January 5.

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## New Book on Libermann

THE SPIRIT OF VENERABLE LIBERMAN.

By Most Rev. Jean Gay, C.S.Sp., D.D., LL.D. 237 pages. Society of St. Paul, New York, N. Y. \$3. (\$2.40 for religious).

THE principal part of this new book had its origin in a thesis on the missionary and spiritual doctrine of Father

Libermann written by Bishop Gay for his degree in theology. It is said that he has read every extant work of our Venerable Father.

The book is divided into three parts: 1) *Libermann the Man*, a 38-page biography written by the editor; 2) *The Spir-*



*itual Teaching of Libermann*, 114 pages from Bishop Gay's original thesis; 3) *Typical texts from Libermann's Writings*, excerpts translated from Libermann's own writings.

Although the editor and translator of this new book prefers to remain anonymous, conferees should recognize his work for he has become known to us over many years for his high qualities as a priest, religious and teacher and for his devotion to the work of translating the writing and promoting the knowledge of the Venerable Libermann in the United States.

The printing and binding of the book are first class and a credit to the Fathers of the Society of St. Paul who published the work at their own expense and are promoting it themselves. We owe them a great debt of gratitude.

THE reader will not fail to notice the zealous care and the thoroughness with which Bishop Gay has studied, analyzed and summarized the teaching of Libermann. "In the present work," he wrote, "we have aimed at transmitting his (Libermann's) thought as objectively as possible. We have, therefore, tried to remain in the background, allowing him to

speak for himself in numerous and typical quotations taken from his writings and correspondence."

Bishop Gay uses the theme of "abandonment" to develop his theory of the foundations of Libermann's spiritual doctrine: "Father Libermann offers *abandonment to God* as the most complete spiritual doctrine, and one which gives the most practical and satisfactory solution to the problem of grace." Readers will soon realize how practical this doctrine can be as they read how Libermann counsels concrete action that can be easily grasped and followed.

It has been said that Americans are about ready for Libermann. It is our prayer that that statement is correct and that this new book can help others to be moved by the Spirit of God as Mrs. Homan's book showed how Libermann was led by the same Holy Spirit.

Among his acknowledgments, the editor expresses his gratitude to Very Rev. George J. Collins, C.S.Sp., Rev. Edward J. Klein, Mrs. Lucy Embury Hubbell, Mr. Anthony Andronaco, Mrs. Florence Catalano and the seminarians at Holy Ghost Mission Seminary, Norwalk, Conn., for their encouragement and suggestions.



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